

THE CONGREGATIONALIST

Boston Thursday 5 May 1898

HOURS

We have only to stand on the summit of an hour to command an uninterrupted horizon.—H. D. THOREAU.

*RISING, descending, on we go
Day after day, now fast, now slow,
The hours lift and bear us on;
Careless we front them, yet each one
Is like a softly rounded hill,
On which up-climbing, if we will,
We may the shining heavens descry
And far bounds of eternity.*

*Too oft we go with down-dropped eyes,
Nor mark the soft recurrent rise
Of these small summits by the way,
From which, so many times a day,
Souls that are wearied and shut in
With cares and griefs and doubts may win
A breath of freedom as they press
To meet the next hour's strain and stress.*

*Dear outlooks! raised by God's own hand
For pilgrims through this border-land;
The upward way is hard to gain,
Breath may be scant and strength be vain,
Yet every hour, if brave to bear,
Mounting to sunshine and fresh air,
Our eyes may see afar unrolled
The vision of the Gates of Gold.*

*Written for The Congregationalist by
SUSAN COOLIDGE*

Biographical

REV. HIRSHLEY G. NORTHPROP, LL. D.

Dr. Northrop died at Clinton, Ct., April 28. He was born at Kent, Ct., July 18, 1817, graduated from Yale College in 1843 and from the divinity school of the same institution in 1845. He was ordained to the Congregational ministry in 1847, and his first pastorate was at Saxonville, Mass. In 1872 Williams College conferred upon him the degree of LL. D. From 1857 to 1866 he was on the Massachusetts Board of Education, and from 1867-83 was secretary of the Connecticut Board. Here he did effective work in reforming, by legislation and otherwise, the public school system of the State. He visited more than forty States and territories and aided to organize hundreds of village improvement societies. He was the father of the movement in Southern New England. After retirement from office he interested himself in Japan, where he acquired great influence in educational matters. On his visit to that country the government received him as the guest of the nation. It was through Dr. Northrop's influence that the late Daniel Hand of Guilford was induced to make the gift of \$1,250,000 to the A. M. A. for the education of Southern freedmen. He was a writer and lecturer of ability. He delivered one of the Lowell Institute courses in Boston and two of the Peabody Institute courses in Baltimore. He married Harriet E. Chichester, who died in 1892. A son and daughter survive him.

REV. THOMAS GORDON GRASSIE

Few men have had as great influence in the growth of Congregationalism in Wisconsin during recent years as Rev. T. G. Grassie. His service deserves a more extended notice than can here be given and may be described later. He was a genuine Scotchman, born in that country in 1831. He was a student in Andover Seminary in the class of 1863, but left before graduation. During the Civil War he was a chaplain of the 108th New York Regiment, then was acting pastor of the church in Richmond, Me., for two years, next pastor at Methuen in 1867 to 1873. His later pastorates were at Appleton and Oshkosh, Wis., Sycamore, Ill., and Keokuk, Io., and since leaving there his life has been given to work in Wisconsin. For nine years he was superintendent of home mission work for the whole State, and during the last six years for the northern district. He had been in ill health for about two months but seemed of late to be gaining strength. He died suddenly April 28.

A discerning analyst of the racial traits of Italians, the French and the Spanish, in the *Spectator*, sets forth his reasons for believing that "pride of a peculiar character and steely callousness" are the traits which differentiate the Spaniards from the other races in southern Europe, traits that have been theirs from earliest times and still abide. His pride the Spaniard gets from his conception of his prowess as a soldier. His callousness, his indifference to suffering, whether at a Madrid bullfight or in a Cuban village crowded with pacifists, he gets from his Mongol forbears.

AMERICAN INSTITUTE OF INSTRUCTION.—Already elaborate preparations have been made for the sixty-eighth annual meeting of the American Institute of Instruction, which this year is to be held at North Conway, N. H., July 5-8. The bulletin, which will be issued about the middle of May, will be complete in the elaboration of arrangements and detail. From present indications a very remarkable array of renowned educational leaders will be present, and addresses upon the educational conditions of the various New England States will be made by the following named gentlemen, who are superiors of instruction in their respective States: C. H. Hine of Connecticut, W. W. Tetson of Maine, F. A. Hall of Massachusetts, J. B. Rockwell of Rhode Island, M. S. Stone of Vermont and F. Going, late of New Hampshire. That widely and favorably known liberal educator, Dr. G. Stanley Hall, has signified his intention of being present, and will address the teachers on timely subjects. Dr. Hodge of Clark University will speak upon Nature Study, and the topics selected by Dr. H. S. Tarbell, superintendent of schools in Providence, R. I. and Rev. A. E. Winship will be of interest to every one interested in educational work. It is

needless to say that the entertainment program which has been provided for North Conway, and in fact the entire White Mountain region offers a never ending source of instructive recreation. The Boston & Maine Railroad will, as usual, make every inducement as to rates, routes and accommodations that is possible for the institute members, who are recognizing the important results which this annual gathering promotes.

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THE CONGREGATIONALIST

Volume LXXXIII

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Number 18

THE churches have tried their best to avert war. The pulpit, growingly sensitive to matters of public interest, has from the first taken large part in the discussion of the Cuban question; but up to the moment when conflict became inevitable, its voice, though always for freedom, almost unanimously urged peaceful methods. As soon, however, as hostilities began all this was changed. The Church of God is not emasculated, as some would have us think. No truer patriotism is found than in its ranks, albeit its members are actuated by principle rather than by passion or desire for glory. Patriotic sermons and services have become the order of the day. Not alone on shops, government buildings and men-of-war appear the stars and stripes. They drape pulpits and float from steeples. The transformation of the warrior priest, celebrated in Read's *The Rising of Seventy-six*, is figuratively duplicated in many pulpits today. While preaching on a quiet Sunday morning,

Suddenly his mantle wide
His hands impatient flung aside;
And, lo! he met their wondering eyes
Complete in all a warrior's guise.

While to the call of duty voiced by the President it is not the exception that

A hundred hands fling up reply,
A hundred voices answer, "I!"

Illustrative of the above are reports in our church news department of the different ways in which the churches are recognizing the issues at stake and striving to promote genuine patriotism.

The Anglican Church is hardly more friendly to Protestantism than is the Roman Catholic Church. An English curate who had spoken in praise of Martin Luther has been reproved for it by his vicar and church wardens, and his bishop has refused to give him priest's orders. At the same time the Catholic Church is hardly more friendly to Anglicans than to Protestants. Archdeacon Sinclair of London said recently: "The Roman Catholics have for several years past announced that they are conducting a crusade or mission against the Church of England, as well as against the Christian bodies which have diverged from her since the Reformation." These things do not indicate that the Episcopal Church, with its quadrilateral, is making much headway toward church unity by bringing other denominations into organic relations with itself.

Active forces to promote intemperance are always at work and often seem too great to be overcome by the efforts of Christians. But they may find encouragement in movements new in this generation and constantly increasing in influence which make against intemperance. Christian Endeavor and Y. M. C. Associations represent millions of youth who practice and propagate total abstinence.

Athletic sports have gained rapid popularity, and those who would be athletes know that they must let liquor alone. Temperance instruction in schools has fixed temperance principles in the minds of vast armies of children. Modern industrial conditions require multitudes of workmen on whose steady nerves the lives of men depend, as well as their property. Men intrusted with such responsibilities cannot be allowed to drink. Police reports from various cities note that drunkenness is diminishing because of improved education, the growth of sports, cycling, restrictive measures, requirements of business and changing public sentiment. If there seems little or no progress for a political party which makes prohibition the chief issue, that is no reason why friends of temperance should be discouraged. Mighty forces of natural and moral laws are working with us, and they are constantly producing greater results.

Professor Knapp of Yale used to tell a thrilling story of the efforts of the Protestants of the Netherlands and Switzerland to ship Bibles into Spain in the days of the Reformation, and of the successful methods of the Inquisition in stopping their distribution. One Spanish edition of the Scriptures was printed with the face of Charles V. embossed on the cover, and, being dedicated to the easy-going monarch, won his favor in part at least. As we recall the incident, these Bibles were smuggled across the Pyrenees in casks of wine, and probably wine was never put to better use. They did not, however, elude the sharp eyes of the agents of the inquisitors, and, being confiscated, resulted in the martyrdom of many Protestants. There are but four of these Bibles in existence, and Professor Knapp was fortunate to come into possession of one of them. If we are seeking for the ultimate causes of present conditions in Spain, there is little question but that the suppression of the Bible and the Protestant movement in the peninsula must be regarded as of first importance. Spain has been a country without a Bible ever since, although nominally basing her religion on the Holy Scriptures. The contrast between Spain and the United States at this point is highly instructive. It not only explains the past but indicates whence must come the ultimate salvation of this once noble nation.

The installation of a pastor by council is not only his formal introduction as a minister to his congregation, but is usually the first opportunity for neighboring pastors and churches to make his acquaintance. For this reason it seems a mistake and often an injustice to the candidate for the pastorate to do away with the custom of councils to question him concerning his views of doctrine,

preaching, church administration and fellowship. His own written statement usually satisfies his brethren of his fitness for his position. They would not be so inconsiderate as to ask him questions leading him to commit himself to policies of work which, on closer scrutiny of his field, he might find himself unable to carry out. But nearly every minister, we believe, welcomes the friendly examination which frankly opens his mind and purpose to his people, and makes the churches among which he is to live and labor acquainted with him as a man and in his official position. Ministers are not disposed to haze newcomers and need not be silent for fear of being suspected of such meanness. They are disposed to give fraternal welcome to additions to their ranks, and often by means of the extended conversation between the council and the candidate he begins his work on an assured footing with his own and the neighboring churches which it would otherwise have required months for him to secure. Asking questions is a good custom with good councils and candidates, and no others are wanted.

Among Liverpool merchants and dealers in cotton antipathy against the North during the Civil War found its most virulent expression. It is gratifying to find that there is in Liverpool now at least one clergyman who understands precisely why we have gone to war and sympathizes with us. Rev. C. F. Aked of Pembroke Chapel, in a recent sermon, said:

We have watched the slow agonies of Armenia with unruined faces. We have seen a nation bleed white under our eyes. We have scoffed at the patriots of Crete, when we were not shooting them, and smiled when Greece was driven to her knees among the hoots of the stockjobbers of a continent. But the United States could show us that there was one nation left on earth which possessed a heart, one country which believed that there was something in the world to live for besides stocks and bonds.

He also quoted effectively Milton's statement that "politics for Englishmen were to teach the nations how to live." This apothegm of Milton's, expanding it so as to make it apply to those like ourselves who speak English and have political and religious ideals similar to those of Great Britain, is the answer to a question which Rev. Dr. J. Guinness Rogers asks in the *Independent*, thereby revealing less than his usual discrimination and breadth of view. He asks, "How have the United States acquired or come under obligation to punish Spanish wickedness in Cuba?" "As to the emancipation of Cuba," he asks again, "how has that become the peculiar business of the States?" In the first place, it may be replied that we are not attempting to punish Spain for her wickedness. God has attended, and will attend, to that. In the second place, we

have peculiar responsibilities in emancipating Cuba from Spanish misrule because of propinquity—far more reason for it than Great Britain ever had to interfere in Turkish affairs and keep the Sick Man of Europe for so many years from dying.

Our National Testing

When it is over, sooner or later, what will the war prove? The superiority of our navy, the tremendous effectiveness of the modern battleship, the strategic ability and bravery of our admirals and generals, the wisdom of our leaders at Washington, the great material resources of this country, the power of a democracy to endure the strain and stress of war as well as to maintain self-government in times of peace? All these and many kindred conclusions will, we trust, be established in the mind of the world when the conflict is over. To prove this much to the nations of the earth, looking on with such eager interest, sending hither their experts to watch the actual struggle, will be one splendid outcome.

But our real testing will be of another type. It is to exhibit to the divine eye the moral stuff of which we are made, to make good our claim that we are waging this warfare in the interests of humanity alone. There will be temptation after temptation to recede from this high plane. But God is giving us an opportunity to show in countless ways that we are Christians and not barbarians. We are to hold our leaders and ourselves to the highest possible ideals and to the worthiest and most humane methods of attaining them.

God is testing our readiness to exhibit practical, not theoretical, patriotism. Many of us have never had the chance before. We have hurraed on the Fourth of July. We have talked glibly in Christian Endeavor meetings about our duty to our nation. A few more ardent souls among us have joined good government clubs or undertaken efforts in behalf of municipal reform. But how many of us have known what it is to sacrifice much in behalf of our beloved land? Now the call has come either to go ourselves to the front, or to spare those dear to us for that service, or at least to bear patiently whatever hardships may be inflicted upon us as we remain at home and may be compelled to live more frugally and simply than we have before.

God is testing our faith in him and his purposes for our nation and mankind. Many of us have rebelled against the present course of events. Our hearts are heavy and our eyes are wet as we see the boys in blue go trooping past, as we think of the fate that may be in store for them. But is it not possible that, though we would have had it otherwise, some gracious, some wonderful purpose of God, not for America only but for the whole world, is being carried out, even though ironclads and marching battalions are the means used. Certainly God has not forgotten his world. We never thought that at this period of the world he would use a war as an instrument for establishing his kingdom in the earth. And yet history tells us that more than once he has taken just this course. At any rate, we cannot believe for an instant that designs far surpassing our

limited thought are to be consummated during the weeks just before us.

Only we are being daily tested—let us not forget this whether we go to the front or pursue our ordinary employments. God is finding out of what caliber this nation is made. Are we really any better than what we are pleased to call the effete monarchies of the old world? Are our national ideals higher? Are we ready to act nobly as well as to talk bravely? Have we an unconquerable faith in God? As he tests us by this baptism of blood may he find sterling manhood and minds and hearts humble, loving and forgiving, intent, most of all, on serving him, and him only.

The Issues of the War

Spain will leave Cuba. There is little reason to doubt that, and that is the object for which our nation is waging war. But in history Spain's withdrawal from Cuba is likely to stand only as an incident in this conflict. Among the chief results of this war will be those connected with the testing of the United States as a naval power.

It has been made plain within the last two weeks that no nation of continental Europe is in sympathy with our country. There are sufficient reasons for their un-friendliness. Our assumption of a practical protectorate over the Western hemisphere is a standing challenge to Europe. Its nations want more territory. Africa has been appropriated. China is being pre-empted. The great prize of the future is South America. Its undeveloped resources are immense. Its governments are insecure and without power to defend themselves. Germany, for example, wants to strengthen further her great army. But her young men, crowded at home, seek better opportunities in other lands. What a field for a colony she might find in Brazil but for the attitude of the United States! Yet instead of having Brazil to draw upon for German regiments, Germany for a generation has had to see a multitude of the flower of her youth emigrate to the United States and become American citizens.

The great monarchies of Europe dislike republican principles and distrust this republic. France is a republic, but she has nothing to gain by sympathizing with this country. She wanted Mexico during our Civil War, and she has not forgotten that we were responsible for the fate of Maximilian. She has much to gain by maintaining friendship with Spain, if its government continues to stand firm. But if Spain had yielded to our demands without war her government would probably have been overthrown by her own people. If she should be speedily defeated the same result is likely to follow. But if she should win a great naval battle, even though she should at last be conquered, her government might thus prove that it could sustain the honor of Spain, and demonstrate to the other nations of Europe that the naval strength of the United States is not too great for a first-class power to cope with. In that case Spain would have strong European support.

Hence it is that the first sea fight between these two nations has been anticipated with world-wide interest. Though

at the time this is written the news from Manila is incomplete, it is certain that the battle of last Sunday has resulted in an overwhelming defeat for Spain. It will no doubt hasten the end of the war and is certain to bring to the front new problems of vast importance. It will probably place on us the decision as to who shall occupy permanently the Philippines, and the possession of these islands by some nations would mean the control of the commerce of the Pacific Ocean.

In any case, the rapid and permanent development of our navy is of vital and prime importance. Nor is it a task which can be quickly accomplished, even with unlimited resources. We need, not only more ships, but trained sailors and, most of all, a class of experts skilled in naval warfare. An authority on this subject has declared that the advance in this science has been greater since 1880 than it had been from the days of Xerxes to that time. Yet our nation, secure, as we believed, in its isolation, has till recently paid comparatively little attention to its navy. Our Government needs time to develop it, and its officers need experience. To demand of it impossibilities is little short of treason. But the United States cannot maintain its position hereafter without taking its place as a first-class naval power. Its purpose to do this is unmistakably indicated by the naval appropriation now pending, which will provide for thirty-six new vessels.

Of all the nations of Europe Great Britain alone understands us and heartily supports us as a nation. What she has sought to do in the East she believes we are trying to do in Cuba—to deliver a suffering people from oppression and to bring about order in their government. Our aroused conscience in behalf of others has called forth a wide and hearty response from England and her colonies throughout the world. It is enabling our people to understand her better and to appreciate her more thoroughly. Closer relations between these two great nations will be made inevitable not less by pressure from without than by growing sympathies between them. And if these relations shall be secured, and cemented by Christian faith and common purpose, this result of the war will compensate for all its loss and will be a turning point in the history of the world.

Russia in the East

The tendency of great nations to expand and overflow their boundaries is one of the most striking facts in history. It has been conspicuous in the case of England, the greatest of colonizing nations. Germany illustrates it on a large scale, and France plainly, although less obviously. Just at present Russia affords the most noteworthy example of it. Restrained from expanding westward or southward, she has followed the line of least resistance—which probably also will prove to be that of largest profit—and has concentrated her energies principally upon an eastward advance.

The official agreement on March 27 between China and Russia, whereby Russia gains control for twenty-five years of Talienwan and Port Arthur, including the right to connect them with her Trans-Siberian railway, probably is the prelim-

inary step towards her ultimate ownership of a large district of China. It certainly means that Russia at last is established firmly on the Pacific coast at points always accessible, with all which the fact involves for both her naval and commercial future. But, so long as her ports are open to the trade of all nations, as is conceded, they may not be any the worse off because of her success.

For this means the strengthening of the hold of Japan, England, France and Germany upon the several provinces of China where each has been granted special rights or has obtained special concessions. And this in turn means the opening and perhaps the gradual transformation of China into a comparatively modern and powerful nation, although never again as large as hitherto. Probably the growth of somewhat different interests, stimulated by the dissimilarity of impulses afforded by the foreign nations within their respective spheres of influence, will result in the division of the present Chinese empire into a number of states.

A substantial revolution of Chinese life and character may be expected, gradual but profound. There will be an enormous development of commerce, both domestic and foreign. Wherever Russian authority rules, a steady, orderly, intelligent and far-sighted policy of development will be pursued—if we may judge from the testimony of Mrs. Bishop, the explorer, for example—and these nations in competition will stimulate one another to enlightened and liberal administration of the provinces under their care. There is reason to hope that Russia, sharing with other great Christian nations the occupation of China, will prove as tolerant as they of Christian missions, and that fifty years hence there will be practically a new civilization in that part of the world.

It is worth noting, too, that the obtaining of such an outlet by Russia for her surplus energy towards the East may be expected to relieve the pressure upon India. Russia will have enough to attend to for the next half-century in China and Siberia. England, even while she is annoyed by Russia's increasing rivalry in influence and trade in China, now may feel definite relief so far as Russian invasion of her Indian frontier is concerned.

The end of the century is witnessing national and international occurrences which are full of tremendous possibilities. The finding of fabulous treasures in Alaska and the Klondike, the galvanizing of the almost defunct Turkish empire into new life for a time, the calling to account of Spain—whatever may be the outcome of the war—for her stubborn mediævalism, bigotry and corruption, and the swift and resistless, although thus far peaceable, invasion of the far East by Russia—these all indicate plainly an Almighty Ruler, moving nations like men upon a chessboard, and slowly preparing a new world, wherein, we believe, will dwell righteousness.

Principal Rainy of New College, Edinburgh, in his farewell address to the young men just graduated from that institution into the Christian ministry, put forward the need of sincerity and disinterestedness as the chief requisites for ministerial success.

The Gentleness of Jesus

It was gentleness, not weakness. It was that calm sweetness of disposition and manner which illustrates the kindly self-control of a strong, masterful spirit, not the shrinking, timid uncertainty of temper and behavior which resembles gentleness because it lacks something of the power of self-assertion. It was entirely consistent with sturdiness of conviction, positiveness of speech and boldness of action. Doubtless it was cultivated but it also was thoroughly natural. It was exhibited not only towards our Lord's friends but also towards his opponents. It was especially noticeable in his treatment of all who came to him in fear or doubt or sorrow.

Let those who sometimes suppose gentleness a tame, insipid virtue make careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it to be a fruitful source of true and mighty power. When we understand that one is gentle, as Jesus was, because he can afford to be, because, apart from the moral aspect of the matter, he realizes that he is strong enough in the highest sense to dispense with bluster, we feel that he has attained to a lofty and honorable level of character and life.

Then, when the time comes for righteous indignation of soul—as come it does now and then—and for vigorous, incisive speech in support of the right or condemnation of the wrong, then the very contrast between one's customary gentleness and his temporary sternness adds immensely to the effect of the latter. If such a gentle spirit can be wrought up to such a pitch, we say, how grave the cause must be. We never have known men or women more intense in their opinions, or more unfaltering and potential in their conduct and influence, than some of those who most closely have resembled Christ in gentleness of disposition and manner.

Gentleness is a characteristic excellence of the truly great. It also is one of the greatest of excellences. Probably no other is so commonly associated with Jesus in our thought. Nor is the endeavor to attain to any other more difficult or profitable. Happy is the home, the office, the factory, the school where gentleness like that of Jesus reigns.

Current History

The War Up to Date

On the 26th the President issued an order proclaiming our policy respecting interference with Spanish commerce and the rights of neutrals, the same indicating an intention to pursue a liberal policy least calculated to aggravate foreign powers, and giving merchant Spanish vessels within the ports of the United States until May 21 for loading their cargoes and departing. The same day the Mangrove, an armed lighthouse tender, by sheer audacity captured the Panama, an armed auxiliary Spanish cruiser, bearing contraband of war and Spaniards from New York fleeing to Cuba, her cargo being worth \$500,000 and the total value of the prize \$700,000. On the 27th Admiral Sampson, on the New York, assisted by the Puritan and the Cincinnati, bombarded and de-

stroyed the outlying fortifications and guns at Matanzas, Cuba, demonstrating effectually the superb discipline of the crews, the terrific power of the guns and the wonderful marksmanship of the gunners. The same day the Spanish fleet in the vicinity of Manilla took up its position awaiting the American squadron. On the 29th the Spanish fleet at the Cape Verde Islands, forced by Portugal's declaration of neutrality to move, set out to sea, but whither is not now known. The same day regular army troops began to move, from Camp George H. Thomas at Chickamauga toward Tampa and Mobile on the gulf, in anticipation of landing in Cuba this week. The same day the House of Representatives, by a vote of 181 to 131, passed the substitute for the war tax bill proposed by the Republican majority of the ways and means committee, containing provisions which we outlined in substance last week. The vote on an amendment providing for an income tax stood 134 in the affirmative and 173 in the negative. As a rule men voted with their parties, only six Democrats voting aye in the final vote on the main bill.

On the 30th the Paris arrived safely in New York Harbor, and was instantly put in shape to act as an auxiliary cruiser and sea scout. News also came, affording great relief to the navy officials, of the safe arrival in Rio Janeiro of the battleship Oregon. If now she can safely make her way up to and through the Caribbean Sea and join forces there with the fleet under Rear Admiral Sampson, it will be greatly strengthened. On May 1 our fleet at the Philippines, under Admiral Dewey, boldly entered the harbor of Manilla, engaged the Spanish squadron, with results described below. On May 2 the Nashville captured a Spanish mail steamer off the Cuban coast carrying troops and ammunition. The same day the War Emergency Bill, carrying nearly \$36,000,000 of appropriations, passed both houses of Congress with scarcely any debate.

The Fall of Manilla

Manilla, the former seat of Spanish authority in the Philippine Islands, is now in the possession of the naval forces of Commodore Dewey of the North Pacific Squadron, and the Spanish fleet of four cruisers and six gunboats has been destroyed or rendered *hors de combat*. With an audacity and courage beyond all praise Commodore Dewey and his fleet of four cruisers, two gunboats and one revenue cutter, boldly invaded the mined harbor of Manilla on Sunday morning, ran the gauntlet of the fire of the forts of Manilla and Cavite and immediately engaged the Spanish fleet. At the end of an engagement lasting one hour and a half two of the largest Spanish cruisers had been destroyed by fire and explosion, and the Spanish admiral had been forced to transfer his flag to one of the gunboats. After retiring for a time and landing his wounded Commodore Dewey and the American fleet returned to the fray, completing the destruction of the few Spanish vessels remaining and silencing the fire of the forts. A demand for the surrender of Manilla upon the governor-general meeting with rejection, on Monday the American fleet began the bombardment of the forts at Cavite and Manilla, and today the stars and stripes float over the former Spanish colonial capital.

With the cable still in Spanish hands, as we go to press, it is impossible to tell just what the casualties to the American ships were, but, according to Spanish accounts, none of them were disabled or forced out of action. Such a result in such a fierce engagement is almost miraculous and speaks volumes for their structural strength and handling. That the Spaniards fought with desperation may be inferred from their loss of nearly 400 men, two eminent commanders and their sinking of their vessels rather than permit them to fall into the hands of the Americans. All over the world there is intense interest to read reliable detailed accounts of the fight. To naval experts it will give unprecedented information respecting the value of vessels of the cruiser and gunboat type when brought into action against vessels of their own class and land fortifications. The result of the battle will have a profound influence in Europe in at once inspiring more respect for the resources and gifts of American naval officers and crews and American ship builders. Commodore Dewey at once becomes a national hero, fit to take his stand along with Paul Jones, Decatur, Perry and Farragut as an intrepid and masterly commander, and it is only a question of time when he will be elevated to highest naval rank.

The Volunteer Army

Ere this is read most of the States will have completed the enlistment of their quota of the army of 125,000 volunteers called for by the President, and that number of men, in most cases partially trained combatants from the militia, will be encamped at the State militia headquarters, ready for concentration by the Federal authorities. The response to the President's call has been so enthusiastic and immediate that it is safe to say that a call for 500,000 men could have been filled with quite as much alacrity and ease. Here and there men in the militia have hung back either because of personal considerations which made it seem unwise or unnecessary for them to volunteer at the beginning of the war, and here and there friction has arisen between State officials and the Federal officials, owing to certain provisions of the act creating the volunteer army which seemed to militate against the best present and future interests of the militia. But on the whole enthusiasm has prevailed, and ardor and a high sense of duty have been shown. States along the coast, exposed perhaps to invasion or destruction of property by bombardment, will immediately fill again the ranks of the State militia by new recruits, and they, together with the militia left behind, will stand guard over home interests. Whether the volunteer army will ever set foot on Cuban soil is an open question. Should the war be prolonged, or should the regular forces, the cowboy regiments and the "immunes" who are soon to land in Cuba suffer reverses, then perhaps the volunteer forces may be utilized. But it now seems to be the purpose of the Administration to let the brunt of the land invasion rest where it properly should—on men who by profession or inclination are fighters, or who by past experience with yellow fever and other semi-tropical diseases are fit to enter immediately upon the task of the subjugation of Cuba. Possibly some of the volunteers

from the Pacific slope States will be used in military occupation of the Philippines.

The enthusiasm and patriotism of the students of our colleges have been a most gratifying proof of the persistence of the type of educated manhood which has always been to the front in all our contests for national betterment and human progress. Many of the college faculties have announced that Seniors volunteering would receive their degrees in June if otherwise deserving of them, and not a few students have enlisted in the regiments called for by the President, taking their places in the ranks with other men and sinking their natural desire to be shoulder to shoulder with fellow collegians. In Connecticut the students of Yale, Wesleyan and Trinity have united and are hoping to secure recognition in a body. Commendable as all this display is it seems to not a few as unnecessary, under the circumstances, for men at present immersed in study to rush to the front, and so far as is possible conservative men at Yale and Harvard are discouraging indiscriminate, heedless enlistment. As for the American students in Berlin, the majority of whom are reported as on their way home to enlist, their action is creditable to their hearts.

The Neutral Powers

Great Britain, France, Italy, Russia, Holland, Norway and Sweden, Portugal, Columbia, Argentine Republic, Venezuela, Brazil and Japan have declared their neutrality in the contest between Spain and the United States. Austria, for dynastic reasons, will, it is thought, not make a declaration that would prevent her from rendering aid to Spain if an opportunity offered. Germany for technical and selfish reasons will probably do likewise, although there is no reason to believe that she intends to hinder us in any way, either in the Philippines or in Cuba. Portugal was slow about acting, but finally felt impelled to, as a continuance of the Spanish fleet at the Cape Verde Islands might have been construed by us as a *casus belli*. As the South American republics, one by one, fall into line and declare their neutrality, it compels their officials to put an end to all public demonstrations of sympathy for Spain. Brazil and Venezuela are most friendly to us just now. British, French and Japanese neutrality, of course, closes certain ports in Asia against our Asiatic fleet, and the Administration would not complain at all if China refrained from a declaration, thus giving our Pacific squadron a place to repair for coal and supplies nearer than Honolulu or San Francisco.

Reports from Great Britain indicate that a side current of sympathy for Spain is running there among certain classes in the community, and that the prospect of an increased tonnage tax on British bottoms doing trade in the United States has not pleased the mercantile classes. But the heart of the country is still loyal to us, the London *Times* leading a practically unanimous British press full of sympathy for us. German sentiment, as reflected in the press, is ceasing to be as pro-Spanish as it was, now that the government has indicated no disposition to side with Spain. In France there are some pro-American journals. Everywhere there is frank recognition that our

control of the Philippines, even though temporary, at once makes us a factor in determining the future of Eastern Asia.

Spain and Cuba

The decision of the Spanish authorities to order an unlimited coinage of silver, their failure to place a loan in Paris or London and the difficulty they are meeting in inducing English and Scotch engineers to navigate their vessels are all indicative of the plight of the nation. General Weyler's defense of his course in Cuba, delivered in the Cortes last week, indicates that he and his party have learned nothing from experience and are determined to exert their influence in driving Spain on the shoals. Sagasta's plans for raising revenue for war expenditures are meeting with stiff opposition from the mercantile classes of the nation. The rallying of the Roman Catholic officials to the defense of the dynasty indicates the extent to which popular sympathy for the Carlists has imperiled the domestic peace, and now comes the staggering news of the defeat of the Spanish fleet at Manila and the sure transfer of the Philippines from the hands of Spain into the hands of the insurgents and the United States. Whether the ship of state will weather the storm of popular wrath which will follow, this remains to be seen. Many Europeans look either for an immediate surrender by Spain, through the mediation of the Powers, or a serious internal revolution.

From Cuba by way of Madrid little news comes to us, and that colored by the optimism of General Blanco. Masters of vessels and passengers who have left Havana since the blockade was declared tell of a rise in the price of provisions, scarcity of food for the non-military inhabitants and a concentration of troops in and around the city. At Porto Rico there is a reign of terror and constant expectation of the advent of the fleet of the United States and speedy bombardment. Our army officials are now in communication with Generals Garcia and Gomez of the insurgents, and plans are agreed upon for the co-operation of the United States forces and the insurgents in invading Cuba probably this week. The President has not given up his plan of sending relief to the starving Cubans as well as munitions of war to the insurgents, and when the expedition sails it will carry bread as well as bullets.

The Validity of Taxation of Inheritances

An act of the Illinois legislature, which ex-President Harrison in his argument before the United States Supreme Court declared to be communistic, has just been pronounced constitutional by that court. The importance of the decision can scarcely be overestimated, for it sets the seal of highest judicial authority upon a form of taxation which has increased in favor during the last decade and more and more will be relied upon, here as abroad, to provide revenue for the state. The Illinois statute in question provided that property passing to direct heirs should enjoy an exemption, in the case of each heir, of \$20,000, above which sum the tax to be paid to the State was to be one per cent. Collateral heirs were accorded an exemption of \$2,000 each, above which the tax was to be two per cent. If the estate went to strangers to the blood and its value amounted to more

than \$500 and less than \$10,000, the tax was to be three per cent, if between \$10,000 and \$20,000 four per cent. Up to \$50,000 the tax was to be five per cent, and above \$50,000 six per cent. The vital question at issue was whether a graduated or progressive tax rate conflicted with the constitutional decree ordering impartiality of taxation, or with the constitutional provision that all citizens shall enjoy equal protection under law.

The eminent counsel who argued for the plaintiffs in this suit held that such gradations in taxation as the law proposed were discriminating and hence not constitutional. The Supreme Court, Justice Brewer excepted, held that the law is based on two principles:

1. That an inheritance tax is not one of property, but one of succession.
2. The right to take property by devise or descent is the citation of the law and not a natural right, a privilege, and therefore the authority which confers it may impose conditions upon it. From these principles it is deduced that the States may tax the privilege, discriminate between relatives, and between these and strangers, and grant exemptions, and are not precluded from this power by the provisions of the respective State constitutions requiring uniformity and equality of taxation.

The court points out that Congress has ratified the rights of suitors to come into various United States courts, the court being determined by the amount involved; that all license laws and all specific taxes have in them the element of inequality; nevertheless, they are universally imposed and their legality has never been questioned. It is apparent that the advent of Justices McKenna and Peckham upon the Supreme Court bench has given that body more liberal views upon the subject of taxation; and it is quite natural to speculate as to what would be the fate of a federal income tax provision if it now came before the court.

The summary and far from courteous and satisfactory treatment of the report of the Massachusetts Tax Commission by the committee on taxation is discouraging, while that committee's suggestion that the matter be referred to another commission is puerile and fatuous. It is to be hoped that the legislature will ignore the report of its committee and treat that of the commission with more respect and regard for the high degree of ability and thorough study of a complex subject which the report reveals. If after such men as were on the commission bring forth such thoughtful and thorough investigation of a vital subject, the people of the State they have served practically spurn their work, the commonwealth will have difficulty in the future in getting its best citizens to serve on State commissions.

Liquor Licenses of Boston

The governor of Massachusetts, many members of the legislature and a large proportion of the citizens of Boston believe that the number of liquor saloons might be considerably decreased to the advantage of public morals. Governor Wolcott last week wrote to R. F. Clark of the police commission announcing his purpose to reappoint him, but criticising the policy of the board in issuing the maximum number of licenses allowed, and declaring that the public needs do not require so many licenses. A bill before the legislature, if enacted, would re-

duce the number largely, and the bill has strong support. The board issued, as usual, the liquor licenses for May 1, making the number considerably in excess of the limit proposed by the bill now under consideration. Yet renewal was refused to twelve hotels, six of them being in South Boston, and to more than sixty saloons. It appears that saloons are not to be allowed to swarm around the new South Union Station, nor around the one about to be erected on Dartmouth Street, as they have around the one on the north side, and for that the public has reason to be grateful. Governor Wolcott's firm stand against increasing the number of saloons and against forcing them into localities where the people do not desire them deserves heartiest commendation.

A South American Revolution

Ex-President Crespo's career, ended a few days ago by his death in battle in Venezuela, furnishes an instructive illustration of the condition of South American republics. Crespo was a revolutionist in 1886, and fled for refuge to the United States. In 1892, having been permitted to return to Venezuela, he again took up arms, overturned the government and made himself provisional president. In 1894 he was formally elected to that office for the usual four years' term. When the newly chosen president, Andrade, who was Crespo's man, was inaugurated, Feb. 28, the defeated candidate, Hernandez, began to gather followers for the purpose of overthrowing him. Crespo marshaled by conscription a considerable force and took the field against Hernandez. Crespo was drawn into an ambush and killed, but in the conflict it is said that Hernandez also lost his life. This, it is thought, will put an end to the present rebellion. Whether or not another will break out will depend on the strength and courage of Andrade as a ruler, for successful presidents of so-called republics in South America must be dictators. The report of Hernandez's death has been contradicted, and General Guerra has been appointed to carry on the campaign against him. It was in behalf of Crespo's claims that Mr. Cleveland thought it necessary, two years ago, to threaten war against England unless she should come to a settlement of the boundary question satisfactory to Venezuela. At present no one seems to be interested in the progress of that matter. Probably the evidence is being submitted to the Arbitration Committee, but public attention is turned in other directions.

NOTES

The Senior Class at West Point was graduated last week, and the young officers immediately sent to the front.

Will the historian of 1950 point to the street brawl in Hong Kong on April 12 as at all prophetic of vast future alliances? On that day 180 Yankee and British tars trounced 400 German, French and Russian sailors who had defied them to a test of strength.

The international committee of the Y. M. C. A. has shown characteristic alertness in deciding to establish headquarters at all military camps of the United States, and to undertake work there somewhat similar to that carried on by the United States Christian Commission during the Civil War.

Eight clerks employed by the Federal Government in handling the mail on the cars between New York and Boston were forced to

begin Sunday labor last Sunday. They will receive no extra compensation for the extra work, and there is no justification for such action by the Post Office Department.

Congregationalists should be proud that among the eminent clergymen in this country to join with Mr. Olney and Mr. Phelps—the statesmen—in pleading for an Anglo-American understanding, if not alliance, is one of their number, Rev. Dr. Lyman Abbott of Brooklyn. We quote from him in *Current Thought*.

A formal declaration of war made it possible for the President instantly to utilize the services of some of the retired expert army and navy officials. Captain Mahan, the greatest authority living on naval strategy, was summoned home from Rome to serve on the naval strategy board, and Rear-Admiral Walker was assigned to duty as Secretary Long's right-hand adviser.

Does the governor of the Philippines still believe that "the North American people, constituted of all social excrecences," have a squadron "manned by foreigners possessing neither instruction nor discipline"? This is scarcely more ludicrous or abysmal in its ignorance than the *London Saturday Review's* statement, in its issue of the 23d of April, that our navy is made up of the "sweepings of the quays of New York and New Orleans."

The explosions at the powder factories at Santa Cruz and Kenvil, N. J., are believed by the authorities at Washington to have been the work of Spanish agents, and steps have been taken to guard most rigorously all similar factories and all other establishments engaged in the manufacture of ordnance. Letters from Spanish sympathizers among the Roman Catholics of Southern California have been intercepted in the mails and found to contain treasonable communications respecting the condition of California defenses.

The authorities of the Orthodox Greek Church are already planning to spread their propaganda in the new Russian territory in eastern China. The St. Petersburg correspondent of the *London Times* tells of a remarkable missionary sermon recently preached in one of the St. Petersburg churches by Father Polkan, in which the spiritual as well as the political significance of the seizure of Manchuria and of the Li-a-Tong Peninsula was emphasized, and an appeal made for subscriptions to build a Russian church in Port Arthur. The infrequency of such appeals in the Orthodox Russian Church makes this sermon all the more significant.

Many banquets, with their after-dinner oratory, on April 27, in memory of Ulysses S. Grant, gave Gen. O. O. Howard, Bourke Cochran, Henry Watterson and Judge J. Emory Speer and other eminent men opportunity to voice sentiments calculated to stir the heart in times like these. Especially notable were the tributes of the Southerners, Messrs. Watterson and Speer. Those who have read Hamlin Garland's description, in the *May McClure's*, of the last days of Grant, must have been struck with the similarity of the experiences of the great American military leader and Great Britain's "Grand Old Man," who is slowly ebbing out his mortal life at Hawarden, the prey of bodily anguish and yet serene in soul.

Not since the famous bank robbery twenty years ago has Northampton, Mass., been so shocked by a local event as by the defalcation and flight last week of Pres. Lewis Warner of the Hampshire National Bank. He had been connected with the institution for many years, as well as with the Hampshire Savings Bank, and had so manipulated the funds and the books accounting for them that his peculations are estimated to amount to perhaps \$300,000. The banks may be wiped out of existence. Mr. Warner was one of the best known and most popular citizens, but with a moral character far from irreproachable. The wonder now is that confidence continued to

be reposed in him, and that the directors discharged their duty in so superficial a manner.

The disturbances in Cuba two years ago compelled the American Bible Society to suspend its operations and withdraw its agents, who had circulated in twelve years more than 50,000 copies of the Scriptures among the people. The Presbytery of St. Louis, which adopted a resolution last week recommending that the society send its colporteurs to Cuba as soon as the way is clear, followed up its recommendation by a subscription on the spot of \$230. Hearing of this action, the Southern Presbytery, which was in session at the same time, passed a similar resolution. It is remembered that Bibles went into Mexico with the United States army in 1848, and it is eminently fit that they should go into Cuba in the wake of our army in 1898. But if the Spaniards in Cuba do not respect the Red Cross flag, will they welcome Protestant colporteurs?

In Brief

What is the most important service which the National Council can render? We have already received a number of valuable responses to this question which we put forth a short time ago, but we shall still hold our columns open for a week or two in the hope that the broadside when it is printed will be as widely representative and as influential as possible. Send in the replies, therefore, brethren, quickly. And do not hesitate to state your inmost convictions with reference to the functions and possibilities of the council. These responses should not exceed 200 words.

Talk about it being an age lacking in reverence for the Bible! Why, here is a woman who declares that she thinks so much of the Bible that she never puts anything on top of it!

Now then, Bay Staters, fall into line for the General Association at Greenfield week after next. The program on page 666 is quite out of the ordinary. Notice the number of young men on it.

The war issue already divides families. Rev. Lyman Abbott, in the *Outlook*, pronounces it a righteous one. Rev. Edward Abbott, his brother, editor of *The Literary World*, pronounces it an iniquitous one.

General Booth says the Salvation Army "is the most democratic organization in the world. It is a regular mosaic, and I am the Moses." Say pope instead of Moses, and we have another illustration of the same kind of democracy.

Rev. Dr. C. H. Parkhurst was once asked on a Saturday night, "Are you going to presbytery, Monday?" "No, it takes a good deal of grace to go and I don't generally have it on Monday." But there are presbyteries and presbyteries. Dr. Parkhurst belongs to the contentious presbytery of the denomination.

A Wisconsin pastor for his Easter sermon preached upon The Degeneracy of the Church. He gave two reasons for the deplorable condition of things in the church: First, the refusal to accept the doctrine of "divine healing"; second, secret societies. It may be a relief to know that he ended his uplifting Easter discourse by reading his letter of resignation.

Federated work in Boston is an important subject for the consideration of the churches of the city and vicinity of all denominations. The meeting of the Evangelical Alliance next Monday morning at the Bromfield Street Methodist Church should be well attended. The committee will be prepared to report a plan of work and prominent pastors will discuss it.

At a war ratification meeting in a Western city one of the speakers said he welcomed this war because it would give us some new heroes to worship. War gave us men like Lincoln,

Grant and Sherman, while peace gives us Rockefeller, Carnegie and the like. He thought it was time we retired these grasping heroes of commercial life and raised a new crop. Before deciding that matter we would like to hear the opinion of the trustees of the Chicago University.

The founder of Arbor Day, and the man who has done more for village adornment in the United States than any other man, died last week at his home in Connecticut. Elsewhere we call attention to the facts of his career. Rev. B. G. Northrop might have become a famous educator or a wealthy business man. He had "the parts" to do this if he cared to. But he preferred to make the world more beautiful and to serve his fellowmen in more modest, but none the less effectual, ways.

Secretary Ryder of the A. M. A. intimates, in the *Christian Mirror*, that the officials of the association are already burdened with anxiety as to the responsibility which they feel toward the free Cuba that is to be. "Will there," he asks, "be in Cuba, with its large Negro and mixed population, illiteracy and degradation, a new field, into which the A. M. A. must be called by our churches to push its way with missionary preachers and teachers?"

The Cunard steamship *Catalonia* is expected to sail as announced, June 29, from Boston for Liverpool. She will carry a full complement of passengers for the World's Sunday School Convention. Under the British flag they will be as safe as if there were no war. Already 175 persons have engaged berths for this trip, and the full complement is 225. We advise those who have planned to go to carry out their plans. Difficulties as great as those caused by the war might confront a postponed convention.

There seems to be in some parts of the South a strong objection to permitting Negroes to enlist for the war, and a Negro regiment found scant welcome at Key West. Probably half of Gomez's soldiers are Negroes, and some of them are officers, all fighting for the freedom of Cuba. They are not in companies by themselves, but stand shoulder to shoulder with men of various colors, with here and there a Chinaman. Why should white soldiers who are going to Cuba to fight for Negroes refuse to fight beside them?

The important national meetings this year are pretty widely scattered from Concord, N. H., where the A. M. A. will meet, to Portland, Ore., the rallying point for the Triennial Council. The Endeavorers go as far into the southland as Nashville, Tenn., while the interior region gets its due share in the home missionary meeting at Cleveland, O., and the American Board at Grand Rapids, Mich. No one can attend all these meetings, however desirous so to do or however plethora his purse, for the Nashville and Portland gatherings are synchronous.

We are receiving appreciative letters concerning Professor Curtiss's series of articles on the Higher Criticism, the third of which appears in this issue. *Zion's Herald* says, "Dr. Curtiss is informational, luminous and faith-making." The *New York Tribune* closes an editorial commending these articles by saying: "Such study, whether in the church or outside of it, will only serve to establish more firmly what is true in that venerable Book. Thus far, certainly, the moral grandeur and elevation of the Bible has been strongly confirmed by the dispassionate investigation of it by critics and scholars."

At last a definite statement concerning rates to the National Council can be made. The passenger associations have agreed to sell round-trip tickets from Chicago back to Chicago for \$72. This is just one-half the regular rates. The railroads east of Chicago

will probably make a similar reduction, bringing the round-trip ticket from Boston to Portland and return to \$94. The buyers of these tickets will be allowed to go out by one route and back by either of the other direct routes. We hope soon to be able to make announcements of a special official train under the auspices of *The Congregationalist*.

When you go to church think of God, of nature, of anything save daily business and cares. Chauncey Depew recently said, in defense of his own habit of indulging in wit and humor, and in dining out frequently:

The gray matter of the brain is like a rubber band. Stretch it continuously and keep it strained and the elasticity goes out of it, and it rots and falls to pieces. Wise judgment must be fertilized by variety, versatility and travel. My graveyard of reminiscence is full of the buried bones of those who gave out and failed in the thirties, the forties or the fifties because they planted by night and reaped by day, because even the church service was simply helping to solve their business problems, and because they sedulously avoided and scrupulously denounced frivolous people.

It will be a pity if the war become such an absorbing interest that the important meetings like that of the Conference of Charities and Correction in New York city, beginning May 18 and continuing for a week, fail to receive their due measure of attention. This is one of our most valuable and effective of the organizations that aim to lift the entire level of our treatment of the unfortunate, criminal and incapable classes. The program is replete with topics to be handled by experts that have vital relations to the problems confronting charity workers everywhere. The arrangements for entertaining the conference are in the hands of most prominent citizens and many hospitalities will be extended to the visitors. All interested in practical philanthropic work are invited to be present and institutions and societies which represent charitable activity are requested to send delegates.

Now and then "the other half" gets in, perhaps unconsciously, a sly hit at the well-meaning people who undertake to play the rôle of philanthropists and social reformers. A little girl from a humble home was invited to supper at a great house on the avenue, and startled her hostess in the midst of the meal by propounding this question, "Does your husband drink?" "Why, no!" said the startled mistress of the house. But the youngster from the slums was not to be squelched and followed up her first query with these others: "How much coal do you burn?" and "Has your husband any bad habits?" By this time the presiding genius of the supper table felt called upon to ask her little guest why she asked just that line of questions. "Well," was her innocent reply, "mamma said I must behave like a lady, and when ladies come to call at our house they ask my mamma these questions."

The principal of one of the public schools in Burlington, Io., last week refused to allow the stars and stripes to float from the flagstaff on the school building, denying a courteous request proffered to him by some of the more ardent elder boys. Whereupon all the boys in the school struck, marched in a body from their recitation rooms to the office of one of the city officials endowed with power in the premises, who at once wrote an order for the hoisting of the flag. Waving this order in the air, beating drums and flourishing flags, the pupils returned to the school, where, after considerable opposition, the flag was raised. Parents of the children and the members of the G. A. R. post threatened to raise the flag by force if the school officials persisted in their contumacy. The spirit of the Boston boys who in 1775 appealed to the British general for authority to slide down the ice covered hills of Boston is still rampant in the veins of young America.

The correspondent of *Harper's Weekly* with the Flying Squadron says:

It is a beautiful thing to see how men and officers love and reverence the flag. This afternoon a merchantman was passed by one of the warships, and dipped her ensign. It happened that on the cruiser the men were very busy, and no one saw the salute for a minute or so. The man who had dipped his flag stood holding it in his hand waiting for the warship's response. The officer of the deck caught sight of him.

"Jump aft there," he shouted to a sailor, "and dip that ensign! My God, here's a man standing with the American flag in his hand and no one to answer him!"

May we who are on land show a like respect and love for the stars and stripes, saluting it with uncovered head when it is borne along the streets. Refuse to prostitute it to sordid advertising purposes.

Did worth not find its symbol in the flag,
'Twould only be a gaudy, sorry rag.
But while high sentiments our people hold,
We need not blush to greet each beauteous fold!

Quiet Talks with Earnest People in My Study

BY REV. CHARLES E. JEFFERSON

VIII. WHY TIME IS NEEDED

I know how a layman looks at it. He thinks that a minister can begin Monday morning to write his sermons and can write straight on till Saturday night. With a clean sweep of six long days at his disposal, what more can a reasonable man demand? But it should be remembered that according to God's law a man must drop his work one day in seven. The clergyman who does not do this pays the penalty like any other transgressor of the law. Moreover, few clergymen have more than their mornings in their study. The afternoons are filled with parish duties, and the evenings with social functions and religious meetings. Thus the vast week dwindles down to five short mornings in which two sermons must be prepared. And as if even this were too much frequently a funeral or some other imperative call steals away one of these five precious mornings.

Within these narrow hours what tremendous work must be done! It is a popular notion that the preacher's hardest work is the writing of his sermons. His most arduous labor is preparing, not his sermons, but himself. Any one can write down a sermon after he has the sermon in him, but to get one's soul into that mood in which sermons blossom, to lift one's self to those high altitudes at which the word of God is audible, ah, there's the rub! What study! What meditation! What prayer! A sermon is not a thing that can be dashed off at any moment, and without heart-strain. A sermon grows. Growth requires time. A sermon eats up the lifeblood of a man. To keep the fountains of his life from running dry is the minister's most critical problem. He must be an indefatigable worker. Intellectual treasures from every quarter must be swept into his mind by reading, wide and constant. He must be a student. He must dig deep in the mines of thought, and wrestle with the problems which distress the age and the ages. He must meditate. He must have time to keep still that great thoughts may take shape in him, that opinions may crystallize into convictions, and that dim truths may become clear. He must pray. He must continue long in prayer.

No man can pray in a hurry, or meditate in haste, or study with a hundred duties standing at the door and shouting at him. But the modern preacher has little time. He goes through the week on a hop, skip and jump. He is in a constant flurry to meet his next engagement. He is a Martha busied about many things. The better part has been taken from him. A thousand odds and ends of parish work keep him in a frenzy of activity, which saps the springs of intellectual energy and spiritual life.

Brethren, we have now reached the root of one of the great problems of our day. The various distressing pulpit phenomena, which we all lament and whose correction seems to be beyond our skill, can nearly all be traced, I think, to the crowded and feverish life which a modern minister is obliged to live.

It is lack of time which drives so many preachers to palm off editorials as sermons. There is a vast difference between an editorial and a sermon. The former is an opinion, a comment, a discussion of a problem. It may be written without emotion and oftentimes in haste. The sermon, like a poem, is a creation of the spirit and comes into existence only through an experience which melts and transfigures the heart. Editorials may be written in the street; sermons come to the soul only at high levels. The minister must, like Moses, go up into the mountain alone.

It is lack of time which is cutting pastorates short. Preaching becomes thin and laymen rebel. Preaching is thin because preachers are thin. Preachers are worn thin by endless activity. A man, to keep intellectually robust and spiritually rich, must have leisure for contemplation and wide study. Pastorates are becoming short, not because preachers are lazy, but because they are so busy in doing things that they preach themselves empty in three or four years. Many a minister's lamp goes out simply because he has no time to supply himself with oil.

It is lack of time which is partly responsible for the increased demand for evangelists, and for the numerous cheap devices adopted by preachers for wheeling men into church attendance. If preachers do not have time to read great books and assimilate great ideas it is not surprising they should fall back on pictures and choirs, and call in as often as possible an outsider to lighten the drudgery of their sermonic work. The increased dependence on traveling preachers is, in my judgment, one of the most ominous and deplorable signs of the times.

And how shall we account for the absence of that fire without which preaching is vain? A sermon is nothing unless touched with emotion. Emotion cannot be manufactured. It is the result of meditation. The Psalmist says: "While I mused the fire burned." Without musing there is no burning. James Russell Lowell, in one of his letters, says: "My brain requires a long brooding time ere it can hatch anything. As soon as the life comes into the thing it is quick enough in clipping the shell." From London he wrote to a friend: "I am piecemealed here with so many things to do that I cannot get a moment to brood over anything as it must be brooded over if it is to have wings. It is as if a sitting hen

should have to mind the doorbell." That is the experience of the preacher. He is piecemealed. He is the victim of the doorbell. He cannot hatch his thoughts fairly out as he goes along. Little opportunity is given his nature to kindle into flame.

If preachers are to speak for God they must be given time to find out what God says. The words of John the Baptist rolled out upon his hearers like molten lava because he had brooded so long over the soul's need and God's will that when he emerged from the desert there was a fire burning in the marrow of his bones. Jesus in the quiet of Nazareth meditated and mused through the years until he was caught up by a spirit which carried him from the shop to the cross. No wonder he spoke as one having authority, and that men wondered at the words of grace which proceeded out of his mouth. And throughout his short public life he again and again turned his back on men in order to be alone.

The Higher Criticism

BY PROF. SAMUEL IVES CURTISS

IV. WHAT DOES IT SAY ABOUT OLD TESTAMENT AUTHORSHIP

In giving some results of higher criticism it is not my object to mention extreme positions, held by certain higher critics, or enter into details, but to indicate those principles which are now generally conceded by modern scholars as the fruit of an examination of the Old Testament with reference to its character as a human work, setting aside for the time any claims which may be justly made for its inspiration and divine character.

While the principles of higher criticism are applied to every part of the Old Testament, and there is not a portion concerning which the higher critic may not ask, "What is the age and who is the author of the Scripture before me?" the field in which higher criticism has secured the most startling and important results is in the Pentateuch, or, including Joshua, the Hexateuch. The discovery that Isaiah is not the author of a large part of the prophecies grouped under his name, while important, is not of such magnitude for the civil and religious history of Israel as the discovery that the Pentateuch, instead of receiving its present form in the time of Moses (1320-1280 B. C.), did not receive it until the time of Ezra (444 B. C.). The criticism of the Pentateuch is really the key to the situation.

The tradition of the Jerusalem Talmud, contained in Baba Bathra [leaves 14-15], regarding the authorship of the Old Testament books, is entirely untrustworthy. This finding is of the utmost importance because it removes the basis from all other traditions contained in the fathers or the New Testament founded on this tradition. The reason for this is that the Talmud is thoroughly discredited as a witness regarding any matter of direct testimony by the fantastic character of its argumentation. Its exegesis is utterly wild, and it details fancies instead of facts. Any one who questions this statement can read Hershon's Talmudical Commentary on Genesis. The same collection of tradition which assigns the Pentateuch and Job to Moses; the book of Joshua to

Joshua; the books of Judges, Ruth and Samuel to Samuel; the Psalms to David, with the co-operation of the ten elders (Adam, Melchizedek, Abraham, Moses, etc.); Kings, Jeremiah and Lamentations to Jeremiah; Isaiah, Proverbs, Solomon's Song and Ecclesiastes to Hezekiah and his company [as editors?]; Ezekiel, the Twelve Prophets, Daniel and the Roll of Esther to the men of the Great Synagogue [as editors?]; Ezra and the Chronicles to Ezra, also assigns late oral Jewish tradition found in the Mishna to Moses.

Higher criticism affirms that the New Testament and our Lord himself, when they quote Moses as the author of certain passages in the Pentateuch [John 5: 45-47], and Isaiah as the author of parts which are now denied to him [Luke 4: 17-19], and David, by implication, as the author of the Psalter [Heb. 4: 7], are simply using the popular language of their time, without thought of the critical questions which would be rife in the church 1,800 years afterwards. No one ever came to Christ with his finger on a given passage, saying, "Tell me, Rabbi, was this passage written by Moses?" "Was this written by David?" "Was this written by Isaiah?" While there was freedom of opinion regarding the authorship of such a book as Job, one rabbi affirming that it was written in the time of Jacob, and that Dinah was Job's wife, because in Job we read, "Thou speakest as one of the foolish women speaketh" [Job 2: 10], and in Genesis "because he had wrought folly in Israel" [Gen. 34: 7]; while another, comparing Scripture with Scripture, argued it was written in the time of Ahasuerus, because in Job it says, "And in all the land were no women found so fair as the daughters of Job" [Job 42: 15], and because in the time of Ahasuerus they sought for fair women, after Vashti had been put away [Esth. 2: 2]; yet if our Lord had assigned the authorship of the Pentateuch to any one but Moses, even supposing his increase in wisdom [Luke 2: 52] involved a knowledge of critical questions, he would have been stoned had he spoken of a matter for which his age was utterly unprepared. It could not be a question of veracity with him, granting that he who knew not the day and hour of the consummation [Mark 13: 32] knew the facts of Pentateuch criticism, any more than when he used the popular language of life regarding the phenomena of nature. Indeed, when Biblical writers employ such language, whatever may have been their knowledge, they represent the actual belief of the times. The men for whom the author of the book of Joshua wrote when he speaks of the sun not going down [Josh. 10: 14] stated the ordinary belief of his contemporaries. This ordinary belief has simply become popular language with us. We never think of questioning a man's veracity or his knowledge of astronomy because he speaks and writes of the sun as rising and setting. Hence we must believe that Christ and New Testament writers simply used the popular language of their time when alluding to the authorship of Old Testament books.

By far the larger portion of the Old Testament Scriptures are anonymous. This is not merely a result of higher criticism but of the consentient opinion of

such traditionalists as Keil. It is true that this theory of anonymity has been greatly extended by the higher critics, but the principle is the same. The Old Testament, like the coral islands, may be considered a growth to which multitudes of minds have contributed. While the ordinary author in our times has very distinct ideas of plagiarism, the ancient writer had no thought of being a plagiarist. It may be that the principle of solidarity comes into play here. Israel was far greater than any Israelite; if one member suffered all the members suffered with it; if one member was glorified all were glorified. Whatever may be the explanation, the fact of anonymity remains.

The mode of composition in ancient Israel, as we have seen, was by combination rather than absorption. It was the patchwork or "crazy-quilt" method—to use a term of reproach. An Occidental who is called upon to write on any subject has either been a student of that subject for years and has read most widely, or he reads for the occasion. In either case his literary production, while his own mental product as the result of his own reading and study, is the precipitate of many books. If his composition could be traced back to its original elements, in the form in which it was digested, the result would be a surprisingly varied and heterogeneous mass of material. Now the ancient Israelite, when called upon to compose a history, presented his materials without digesting them. If he used three books as sources he did not dream of uniting them in his own mind before he put them down on skin or papyrus; he strung them together, as far as possible, word for word. If he found two accounts of a favorite hero he would mechanically combine them, even if they did not really harmonize. The polychrome Bible does not exaggerate this process, while it may not be correct regarding details.

Current Thought

AT HOME

Rev. Dr. Lyman Abbott, in the May *North American Review*, outlines The Basis of an Anglo-American Understanding. He holds that though the United States officially is neither Christian nor Anglo-Saxon it is practically both. Thus it is kin to Great Britain. He affirms that "Great Britain and the United States cannot combine to promote the commercial prosperity of either nation, or the political protection of the citizens of either in communities less free than their own, except as they combine to promote that world civilization which is founded on political liberty, Christian ethics and Anglo-Saxon energy. Let Great Britain and the United States work together for the world's civilization and, on the one hand, no reactionary forces can withstand their combined influence; and, on the other, no imagination can estimate the pecuniary and the political advantages, first to these two nations and next to the whole world, which would come from such a combination. Whoever in either country sows discord between the two is, whether he knows it or not, the political and commercial enemy of both countries and the enemy of the world's civilization."

The *Churchman* is disposed to be lenient in its criticism of Congress: "Events of this kind in the history of the world always come without preparation. There is no time for setting the stage in order, or for rehearsing the part that is to be played. It is really no revelation to know that we are not a nation of

sages. . . . To be dreadfully in earnest and to give that earnestness hyperbolic expression is characteristic of the age. When the air is cleared it will be seen that all parties have been true to themselves and to the nation whose interests they have at heart."

The *Western Christian Advocate* is enthusiastic in its delight that we are to fight Spain. "It is unique on the page of history. It is the beginning of a new and holier dispensation. It mocks the selfish cry of human greed. It puts martial glory in bonds to human advancement. It subordinates revenge to the holiest purposes of charity. It is a new incarnation, moving down from the glory-crowned summits of America's Hermon, leading wondering but obedient disciples to service for the wretched, miserable, down-trodden sons of earth."

Those who affect to believe that bankers are sordid and unpatriotic may not enjoy reading the following, from *The American Banker*: "The end of Spanish sovereignty was the only remaining remedy, and wise counsels having failed to impress Spain with the expediency of a voluntary relinquishment it became our duty, upon the highest possible grounds, to force her to submit to the imperative dictates of civilization. It is a work of pure humanity in which we are engaged at this moment."

The *St. Louis Republic* has a timely warning against the influence of politicians as army officers, where they wrought even more mischief during the Civil War than in Congress. Of course this sentence is aimed at those who would use the army for merely political ends: "Their active tongues and weak hearts, their faces of brass and cornstalk backbones, cost more money, delay and general foolishness than history can ever count."

The Presbytery of Pittsburg has sent a memorial to the Presbyterian General Assembly calling upon it to require the Presbytery of New York to take action in the case of Professor McGiffert. *The Interior*, which some time ago clamored for Professor McGiffert's discipline, now, on "profoundly solicitous second thought," expresses sorrow at the prospect, and asks whether it would not be better for the assembly "simply to renew its testimony to the divine ordinances and the reliability of the Scriptures and leave the case to the ordinary operations of truth?"

ABROAD

The Speaker (London) says: "Spain is incompetent, corrupt, decadent; she is expiating the sins of centuries. The United States is intervening in the cause of humanity and setting a salutary example to Europe. The pity is that it should be so easy for Europe to misrepresent its true significance."

All the German journals are not pro-Spanish. *The Frankfurter Zeitung* says: "When the Armenian atrocities, committed with impunity, are remembered there is every reason for joy that there exists still a people on earth to whom humanity is more than an empty sound. There are two cultures fighting against each other—the free, mighty, rising Anglo-Saxon and the narrow-minded progress of the Latin race. There cannot be the slightest doubt who will win."

The Christian World (London) finds it difficult to speak with sufficient restraint in admiration of President McKinley. "If there is anything heroic in contemporary politics," it says, "it is the attitude of President McKinley under the tremendous pressure of the Cuba question. . . . His great example should teach European statesmen a lesson on the possibility of combining in one consistent line of policy aversion for war and adamant firmness, exhaustless patience and unrelaxing tenacity of grip. His dispatch to Spain on the results of the American inquiry into the causes of the explosion in Havana harbor was almost touching in its tenderness to the susceptibilities of a proud but decrepit nation. Yet the mailed hand was obviously palpable under the soft velvet glove." As for the right

of the United States to intervene in Cuba, it has no doubt of it. "Instances of unworthy strategy in American party politics neither can nor ought to restrain our heartfelt and unreserved sympathy with the determination of our American brethren that this scandal of old-world barbarism on their coasts must be ended."

P. C. Mozoomdar, writing from India to the *Christian Register*, tells of his purpose to urge upon the Brahmo-somaj the acceptance of the principles and teachings evolved in the progress of the Christian religion, as well as the life and teachings of Christ, for he feels "that as there is no Christianity without Christ, so there is no Christ without Christianity."

Dr. W. Robertson Nicoll of *The British Weekly* hears without pleasure that certain well-known English promoters and venders of cheap illustrated magazines are planning to give to England such Sunday newspapers as they have in New York city. He has yet to meet an intelligent American who has not spoken with disgust of the influence of the Sunday newspapers upon American manners and morals. Dr. Nicoll is sure that "however well the projectors may mean, and however decently they may begin, the papers will become inevitably more and more yellow, more and more sensational, more and more demoralizing."

An English critic of an American book descriptive of New England country life, writing in *The Spectator*, says: "It may be doubted whether, on the whole, a better average life can be found on the planet than in Massachusetts or Vermont (outside the poor foreign quarters of Boston); more care for the things of the mind, more serious interest in religion and speculation, a greater love of reading, more genuine liberty, self-government and widespread prosperity. There is a certain primness, it is true, inseparable from a community disciplined by generations of Puritanism, by hard—too hard—work and by the inevitable lack of monuments of art; but in all that makes up a dignified and strong social life New England, spite of the large French-Canadian, Irish and Italian invasion, can still hold her head high amid the communities of the world."

In and Around New York

Church Federation in Cities

Using the Open Church League's name, the friends of church co-operation got together the other evening and discussed ways and means. Dr. Thompson, secretary of the Presbyterian Home Board, presided and said that a colored woman once wandered into the gallery of a very proper church. Hearing some inspiring music from the great organ she began to move her arms about. The sexton, bent on decorum, right ventilation and other proper things, told the woman to sit up straight and keep still. The reply was that she could not; she had got religion. Throwing up her arms again presently in even greater enthusiasm, the sexton, quite beside himself, approached her and said, "Madam, you really must keep still or get out. You ought to know that this is no place to get religion. This is a church." "Church union upon the ground of Christian love will secure for the cause of Christ the valuable aid of lay workers who are now sick and disheartened at the strife within the churches," said President Hall of Union. Dr. Warren, rector of one of the great working churches of New York, said there is nothing man or woman desires which he or she should not get from the church. Work to date has not touched the fringe of today's necessities. There ought to be a collective catholic church of which every church should be a part and do a work that a single congregation can never do. He urged that New York be districted. Put in each district a council of its clergy and laymen; the whole a far-looking lot of men and women. Have an educational committee to see about schools,

Sunday as well as day; an athletic committee to see that there are gymnasiums to attract men and boys from the saloons; an entertainment committee to provide proper amusement; political education committee to distribute Dr. Strong's leaflets; sanitary, tenement house, lighting and other committees. There is work for all the clergy and all the laymen who desire to work. Provide a Hollywood Inn in each district. What shall we do? Take one year to inform the people of our intention to form these districts and provide these committees and church advantages. Then, at the end of the year, put shoulder to shoulder and call upon the people to follow our lead. They will follow, and within a reasonable time the twentieth century city will be saved.

A Study of Denominational Statistics

Figures cannot measure Christian progress, but each year when the Manhattan-Brooklyn Conference statistics are published we study them to learn some hard facts from them. They have just come out, and they show a gain in church membership over the preceding year of about 1,000. But two anomalous things are shown under the head of removals. One of these is the fact that eighty-three people took letters who did not present them—unless they have removed from New York or have left the denomination. That people are removing from New York does not appear. The comfort of some of us would be heightened if they were. Why are these people holding their letters? Of course the wholesale transfer of members from Central to Bethesda is left out of account, since that was an unusual occurrence. The other anomaly is that 243 persons are described under the heading "discontinued." Discontinued what? Active Christian life? They are not dead. Perhaps they are lost in flats. The New York flat chokes the spiritual part of thousands. What is still more curious is the home expenditure per member. Clinton Avenue Church is an exception this year, since it paid off a debt. The expenses of the Broadway Tabernacle last year were \$26,687, and there are 698 members. This is \$38.25 per member. But Tompkins Avenue got on with \$10.70 per member, Dr. Virgin's Pilgrim Church expended \$20.40, Dr. Storrs's Pilgrim Church \$20.30, Plymouth \$14.25 and Central \$9.10. Why these differences? But figures are only figures.

A New Church Building in Brooklyn

The Beecher Memorial congregation, D. Butler Pratt, pastor, will erect a new building for its Sunday school and for social uses on a plot, 50 x 100 feet, adjoining its present property. The church is situated in the rapidly growing section of Brooklyn known as Ocean Hill. It was organized less than ten years ago under the leadership of the late Rev. Samuel B. Halliday, for many years associated with Henry Ward Beecher. Owing to the generous response of the many friends of Mr. Beecher from all over the world, the present edifice was erected in 1890, and the last mortgage on the property burned in 1893. There has been a steady growth of the church for the past few years, and now its members feel that the time has come for an advance step. The present enrollment of the Sunday school is about 800 and constantly increasing.

A Victory for Faith and Pluck

A man who has attained success by deserving it is Rev. Joseph A. Fisher, who has just accepted a call to the permanent pastorate of East Church, Brooklyn. The East Church is twenty years old but has not always prospered, and last year when Mr. Fisher went there he found only a few members and they were holding one prayer meeting a week in order to keep the church alive. Even the gas had been turned off and the meetings had to be held afternoons to save the cost of light. Before coming to Brooklyn Mr. Fisher was pastor of Pilgrim Church, Omaha. Leaving there he shipped his household goods to Chicago, where they were burned in a storage warehouse.

Not a book was saved. The East congregation was unable to guarantee Mr. Fisher a salary and he had a wife and three children. He set to work last September and the church membership has now increased to 121. There is a flourishing Sunday school of seventy-five, and now a formal call has been extended to Mr. Fisher at a salary of \$1,500. Not long since Mr. Fisher and family were surprised by being taken to a house in Kosciusko Street near the church, presented with house rent receipts to July 1 and told to consider it their home. The house had been furnished throughout, even to a full larder. Pluck, faith and hard work and prayer have done wonders, and the end is not yet.

Anniversary at Hampton

Anniversary week at Hampton Institute is over. Just what are the memories taken away by its thousand or two visitors? An artist's eye will cherish the fair picture of foliage and blossom and birds mounted against the blue sky and the blue waters. Another will think with patriotic interest of historic scenes, destined, it may be, to gain fresh renown in the near future. Others, recalling the April day thirty years ago when two stout-hearted New England women and fifteen freed slaves gathered in the old barracks to make the beginning of Hampton Institute, will dwell in contrast on the present twoscore substantial buildings, well equipped for the training of a thousand pupils. Some will speak with surprise of finding young men in the shops and trades school and mill passing, as it were, an examination on the year's lessons at the lathe, the bench, the forge, or testing their expert use of the paint brush, the needle and awl. No less interested were they in the girls' productions, varying from the cut paper of the kindergarten to the seniors' dresses and the table spread with simple dainties. Teachers among the guests will not forget the animated recitation and the day's lessons, the Indian's effort after the correct English word, nor the marvelous variety of written work gathered from classes in natural science, language, political economy, geography and Bible history—each paper illustrated by drawings or maps or diagrams, some of them most quaint and ingenious. The teacher, too, may carry away a useful hint from home-made appliances of the normal class.

Unutterably thankful will all these memories be that such opportunities are given to the two races who here are learning what it is to have a place in the "sweet land of liberty," of which they sing so fervently. Happy are those who have pictures of these great companies gathered at various times and places during this anniversary season—in Memorial Church and the new building for domestic science when the latter was dedicated, on the drill ground when the band played and the battalion formed, a specially suggestive spectacle now within sound of the fortress guns, in the dining-room when 600 students sang grace and on the Mansion House lawn when Dr. McKenzie addressed the graduating class.

The gymnasium, too, was a fine sight—its rough walls hung with flags, its platform gay with flowers and dignified by the presence of representatives of the learning and piety, the wealth and enterprise of the country, the benches crowded with all sorts and conditions of men and women and babies who, babies excepted, listened breathlessly for two hours to essays and addresses, and the inspiring strains of "Dat great gettin' up mornin'" and Jacob's Ladder. Speakers from the graduating class discussed frankly the conditions of their own people and their plans for helping them. Graduates of past years came to tell of their work in clubs and schools, and temperance and thrift. Sixty members of the class of '98 were presented as candidates for diplomas two months hence. Admirable addresses were made by visitors.

In and Around Chicago

Dr. D. K. Pearsons

This generous friend of educational institutions went South early in February for a vacation, for, although long since retired from business, no man works harder or more steadily than he every day in the week. His office is a reception-room for presidents of colleges, principals of academies, professors and trustees of benevolent organizations of every possible character. If any man ever deserved a rest it was he. And he has had it, at least so he says. His first two weeks were spent at Asheville, N. C., where he visited and was greatly interested in a school for the mountain whites sustained by Presbyterian women of the North. The Doctor thinks that, in our anxiety to provide for the colored people, the needs of these mountain whites have been overlooked, and that in the future more ought to be done for them. Two weeks at Old Point Comfort followed, with a three days' study of the great school at Hampton, for which he has words of the warmest praise. Then came three weeks at Washington and two weeks at the Hot Springs, Va. While at Washington the Doctor was called to Holyoke to attend the funeral of a brother, and used the leisure of half a day to run up to Mt. Holyoke College and look at the building that bears his name, greet the girls who are living in it and speak to them of Mary Lyon and the valley of the Connecticut as he knew it fifty years since. The Doctor is disappointed that the \$30,000 still lacking to secure the rest of his gift are not in sight.

A Higher Standard of Ministerial Education

Lake Superior Association of Michigan at its last meeting adopted resolutions urging churches to be more careful than they sometimes have been in the selection of men to serve in the pastoral relation, and also requesting associations to license only such men as are really fitted for the ministry, and that they recognize only such persons seeking to enter our ministry from other denominations as have the mental and moral equipment which fits them for its responsibilities. Michigan has been peculiarly exposed to inroads from men imperfectly prepared for the ministry. Even in Illinois it is said that at least one third of the men serving the churches have received neither a college nor a seminary education. Some of these men have natural gifts which compensate for deficiencies in other directions, but these exceptional cases do not excuse the indifference for a thorough education in the ministry which in many quarters is now apparent.

A New Departure

Since the resignation of Rev. B. F. Boller Prof. Graham Taylor has been acting pastor of the Tabernacle Church. Two or three weeks after the withdrawal of Mr. Boller the people unanimously requested Professor Taylor to become their regular pastor, promising at the same time to furnish him an assistant and to raise all the money possible from the field for his support. Conditions named were heartily complied with, so that the professor saw his way clear to assume the responsibility which this call imposed upon him. No salary whatever is paid him, but whatever money is given by the people, or is obtained from outside, is paid the assistant pastor, Mr. Henry J. Condit, who will graduate from the seminary next week. In addition to the amount appropriated by the City Missionary Society, its directors voted, at a recent meeting, to authorize and approve the attempt to raise \$100 a month for the eight remaining months of the current year, in order that this historic and useful church may once more be set upon its feet.

Professor Taylor has taken hold of the work with enthusiasm and energy. Helpers are at hand in the Chicago Commons and the sympathy of the denomination throughout the city is

with him in this undertaking. His plan is to make the church a home for the people, and through its services to furnish them the amusement, instruction and religious stimulus they need. For instance, Thursday evening this week a concert, entitled *An Evening of Song*, was given at the nominal price of fifteen cents a ticket for adults and ten cents for children. From seven to eight o'clock on Wednesday evenings Professor Taylor has an office hour in the church, and Mr. Condit at the same hour Fridays. The most striking change in the conduct of the work is in the Sunday services. The Sunday school now meets at 10.30 A. M., preceded by a prayer service of half an hour. The Sunday school consists of Bible study and a short sermon. There will be social study groups of men and women under the charge of Professor Taylor, and of young people under the charge of Mr. Condit. There will be children's classes of all ages and a kindergarten. At present the sermons, which are plain, practical talks, are to be on Bible Books and Bible Characters. Sunday evenings the people's hour, from eight to nine, will be filled with music, vocal and instrumental, and with plain talks on live issues by practical speakers. These services will be thoroughly advertised in the region of the tabernacle on large posters. With friendly greeting to all comers it is thought that this departure from stereotype methods will cause the people in a district of about 30,000 Protestants to rally around the only English-speaking Protestant church among them.

The Illinois Home Missionary Society

It was with considerable hesitation, yet with a firm conviction of the wisdom of the step, that twenty years ago our churches in Illinois assumed self-support in missionary work. A review of what has been accomplished will be given at the coming State association. A few statements from advance sheets of Secretary Tompkins's report are both interesting and instructive. Including the city auxiliary societies, Chicago and Peoria, the amount raised during the ten years ending April 1, 1888, was \$226,677.43, an average of \$22,667.74 a year. This was a large gain over the contributions of the decade preceding. During that first decade of self-support there was sent to the national society at New York an average of \$2,403 each year over and above the amount used in the home field. For the ten years of self-support ending April 1, 1898, the average contributions for home missions have reached the sum of \$56,238.77, and the average sent each year to New York for the national society has been \$6,762.86, a sum in excess of what was raised during the decade prior to 1878, when Illinois was dependent upon New York. Illinois, therefore, has not only taken care of herself these last twenty years, but during the last ten years has done as much for outside work as through the home society she formerly was doing for herself and the whole country in addition. This report is made possible only by taking into account the gifts to the Chicago and Peoria Missionary Societies, which are now by vote auxiliary to the State Society, and have been practically from the time of their organization.

The missionary force employed last year includes a State superintendent, two city missionary superintendents, one evangelist, three general missionaries, ninety-three pastors, three gospel singers and Bible readers and thirteen persons employed temporarily without commission and for special service—116 in all. Aid has been given to 101 churches. Thirty-eight missions, where there is no church organization, have been assisted in sustaining regular services. Evangelistic services have been held in fifty-nine fields. The gospel has been preached in thirteen different languages. One pastor uses French

and Italian regularly in his public services. In the mining regions one must speak many tongues to be understood. There are still many townships without any church organization whatever and many thousands of children not yet gathered into Sunday schools. Pastors of self-supporting churches near these destitute regions have done all in their power to establish branch churches and Sunday schools, but the destitution is far from being fully relieved. With less evangelistic force than formerly much has been accomplished during the last year by the voluntary service of regular pastors and of two men who have given their services freely in the needy sections of the State near their homes. Sixteen churches have been added to our ranks during the year, one of them Scandinavian, two German, one of the latter having a membership at the start of 108. Since self-support was assumed an entire association of churches has been added to our fellowship. Of the 195 churches organized by the society, over fifty were in regions without gospel privileges. Some idea of the superintendent's duties may be formed from the fact that he has visited on an average seventy-four different places each year for the last ten years, and has traveled not less than 20,000 miles a year to do this. He has made hardly less than 100 addresses a year, in addition to caring for an extensive correspondence, arranging for supplies of vacant fields and directing all that is done in the collecting of funds. The increase in the growth of the population of the State from 1880 to 1890 was greater than that of all the States and Territories west of the Missouri River, and the immigration three times the population of Connecticut.

A New Church Recognized

The Fifty-second Avenue Congregational Church was recognized with appropriate services Sunday, April 24. The morning sermon was by the writer of this letter, in the afternoon addresses were made by Rev. Messrs. Fifield, Strong and Demorest, and in the evening by Prof. E. T. Harper, Rev. T. C. Miller, the pastor, and Messrs. William Spooner and E. H. Pitkin. Thus the salutations of the neighboring churches as well as those of the entire city were extended to the little company who in this rapidly growing section of Chicago have hitherto been inadequately provided with religious privileges.

The War Spirit

Whatever may have been the feeling with reference to the wisdom of declaring war against Spain, there is no mistaking the feeling prevalent in all classes that the country must be sustained at all hazards, that funds and men must be furnished as demanded, and the world be made to see that patriotism has not lost its hold upon American hearts. No finer sight for many a year has been presented than that of the regiments leaving Chicago Tuesday, about midnight, for the rendezvous at Springfield. Rather more than forty-six hundred young men voluntarily turned aside from their ordinary duties, many of them from the best families in the city, to fight for the country. Nearly eight thousand have rallied at Springfield, and recruiting is going on in the expectation that other calls for men may yet be necessary. The streets leading to the stations where trains were taken were so packed with people that moving among them was almost impossible. Scenes of parting reminded men a little past middle life of the days of the Civil War, and compelled them to think of the sufferings and anguish of that terrible period. All rejoice that in the present contest for the sake of humanity North and South stand side by side and are likely to be bound together through common dangers and sufferings more closely than had been possible in many years of peace.

Chicago, April 30.

FRANKLIN.

THE HOME

Stanzas for the Times

Men, whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain,
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Women, who shall one day bear
Sons to breathe New England air,
If ye hear without a blush
Deeds to make the roused blood rush
Like red lava through your veins
For your sisters now in chains—
Answer! Are ye fit to be
Mothers of the brave and free?

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

A Woman's War Our war with Spain is a woman's war. In a nobler sense than any of the older quarrels between nations over a woman's beauty or a woman's whim it is a war for and about women and in their behalf. It is not the destruction of the Maine which has brought to a climax the determination of America that Spain's dominion in the Western continent must be brought to an end. It is the story of ruined homes and starving women and little children in Cuba. Weyler's policy of concentration, brought home at last to the knowledge and imagination of the American people, has kindled their indignation to a flame. We know that hundreds of thousands of helpless people—a majority of them women and little children—have been crowded together and starved to death and that is enough. We have entered upon a war for the rescue of women and making it impossible that such heartless cruelty shall again be the policy of a government within a day's sail of our coast. Such an appeal could not fail, when once it had forced itself upon the unwilling belief of our husbands, fathers, sons and brothers, to rouse to action a people who, in spite of many sins and follies, stand first among the nations of the earth in their reverence for womanhood and their high ideals of home.

Beside All Waters No one can judge what his most influential work will be, therefore it is well that he should always do his best. Sometimes the world accepts that which we do easily and refuses that into which we have put great effort. Often, indeed, our strength shows best on the line of least resistance rather than in the direction of our wish and toil. An instance of this law of influence appears in the case of Rev.

Charles L. Dodgson, better known as Lewis Carroll, the author of Alice in Wonderland, of whom there have been many anecdotes in circulation since his death. Alice caught and held public attention and insures the author's remembrance, but of all his later books the two parts of *Silvie and Bruno*, into which he put his most serious effort and which speak most fully his own personal convictions about the questions which troubled the mind of his generation, were mentioned in only a single account of his life work which we have seen. The world accepted him as a puzzle-maker and humorist, and his more serious work passed almost without notice. The wise man recognized this law of life long ago when he wrote, "In the morning sow thy seed and in the evening withhold not thine hand: for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

On the Threshold of Youth

BY MARGARET E. SANGSTER

Transition periods are usually trying both for young people and their elders. The time between fourteen and eighteen years for girls and boys alike, possibly for boys even more than for girls, is beset with difficulties, and is apt to be a somewhat troubled and perturbed stage of existence for everybody concerned. At this time the teacher complains that the pupil lags behind the class, that a sort of inertia or languor has taken the place of previous effort, and the reports are more or less unsatisfactory. As for the boy's father, he has little patience, unless he be a pre-eminently wise and judicious father, with the crudities and childish follies of the tall lad of whom he expects a premature manliness. In private he descants at length to the boy's mother on the lack of ambition which disturbs and disappoints him, and it requires all her tact and gentle vigilance to keep the peace in the household and to prevent collision and clashing between two natures sufficiently alike to account for many storms and much friction.

The girl is naturally more under the mother's hand, and her stage of inexperience passes with less of a feeling of thunder in the air. She, too, has her days of embarrassment, her unhappiness which she does not understand and cannot explain, and her yearnings and longings for something which seems to elude her grasp. Fortunately her mother has trodden the same pathway, and is usually able to give her the sort of sympathetic help of which she stands in need.

For both girl and boy there are trying hours now, unless their home atmosphere has been exceptionally happy in its adaptation to their peculiar state. They are perhaps shy and awkward, or they are too forward and aggressive. Their opinions are very pronounced and are not expressed with moderation. Not having arrived at a just comprehension of the proportions of things, not understanding relative values as he will by and by, the inexperienced young person is sometimes unduly vehement, and is often amusingly severe upon what does not commend itself as appropriate or beautiful. We mellow and become tolerant as we go on in life, and our condemnation

is less swift when our temperaments grow more serene.

The impatient father should not fail to note that his boy's physical life makes great demands on him in that time of rapid growth when he shoots up like Jack's beanstalk, if not in a night yet in a year, shoots up so fast that his head is on a level with his father's and on the childish lip of yesterday we see the downy line betokening the coming beard. The boy is the same and not the same that he was a while ago, and if ever he requires judicious handling, management that is unsuspected, a delicate hand on the reins, a firm yet most loving control it is at this period. When a little later the strain of this insistent growth is somewhat mitigated he will doubtless make up for lost time, study, absorb and assimilate as rapidly and thoroughly as any one can wish.

At this stage of his advancement the boy should not be omitted from social pleasures, nor allowed to feel that he is superfluous at any function to which the family is invited. The ease of manner in polite society which distinguishes some man noted for polish and elegance among our friends was probably gained in the early days when he went about with his mother as her companion and escort. The mere talking with well-bred women, the mere listening, if only from the edge of a circle in a friendly drawing-room, to the conversation of cultivated people is a liberal education to a young man.

I pity the young people who, at the transition stage of life, hear cynical views expressed at home, hear doubts as to the sincerity and virtue of men and women, or the importance of taking a firm stand on questions of morality. The air around young people should be stimulating, the home atmosphere bracing, and a high standard of honor and rectitude should be maintained and lived up to by their elders at this critical time in their lives.

If possible, let the young people be early gathered into the church and united to it in membership. Youth comes easily into the kingdom, and the church needs the freshness, the glow, the impulsive courage, the eager obedience of its young men and women. The longer the step is deferred the harder, as a general thing, does it seem for mature people to take on them the vows of the church militant. Let us therefore encourage the young recruits and make much of them, and give them work to do for the Master and for their generation.

Is Candy Harmful

BY S. MARIA ELLIOTT

Sugar is a food, a source of quick heat and energy. Any person may readily understand that the sugar in a mother's milk is different from the sugar in ripe fruit and that both differ from the cane sugar which is added to cooked or uncooked food. The chemist knows many varieties of these three classes.

Because sugar is a food it does not follow that it is a suitable food for all ages or in all amounts. The food material eaten passes along a series of connecting tubes and bags, where it is dissolved by different liquids and so changed in form or character that it will pass through the membranous walls of these tubes and

bags into the blood. Milk and fruit sugar solutions may be taken directly into the blood current, but cane sugar must undergo chemical changes before its solution can be assimilated. The success of these changes depends upon accurate proportions; if too much sugar is present it may not be changed, and the remainder will prove a hindrance to other digestive processes.

Every cook knows that a thick syrup will not pass through a fine strainer as readily as a thin syrup. So in the body, with a solution where the proportion of sugar is too large assimilation is slow, and the solution is kept a long time in the stomach. Chemical change goes on, fermentation sets in, acetic acid (the acid of vinegar) may be formed, and a sour stomach, with its many attendant evils, results. Here is a danger in eating large amounts of candy at one time, or of the constant nibbling indulged in by most of its lovers.

Because sugar is a food candy should not be eaten when the stomach has already all the food it can dissolve. If candy were made a part of the meals, not crowded into an already filled stomach, or were not eaten in excess between meals, less harm would result. One wise mother has solved her puzzling problem by giving one or two pieces of good candy every day at dinner. The children are satisfied and do not crave it at other times.

This craving for sugar may be an inherited defect, or it may be created or fostered by the use of condiments. Fothergill says: "A healthy child requires no temptation through its palate." If condiments have been unwisely furnished, the appetite for their stimulation grows, and they are considered necessary to flavor, whereas flavor should be chiefly the natural taste of the food as the result of proper cooking, not the addition of raw materials. This craving for sugar may often be satisfied safely by the use of dried fruits—prunes, dates, seedless raisins, etc.

Candy is seldom sugar alone. Many kinds of flavoring are added. Were these always the pure fruits or vegetable juices there would be safety, but these are often simulated by chemicals which are in themselves poisonous. Others are drugs, which, although of value in quantities prescribed by a physician, should not be taken *ad libitum*. Many favorite candies contain chocolate. Chocolate is a perfect food, containing all the food principles. It is largely fat, and may be a convenient means of furnishing to growing persons, especially girls, this much needed principle, which in an undisguised form they often refuse. Pure chocolate, however, would better serve this purpose than the candies made with much sugar and little chocolate.

The conditions of manufacture and sale may affect the healthfulness of candy more than the materials used. Candy made in dusty, dirty rooms, in unclean receptacles, by dirty workmen, carries sufficient elements of danger without reference to purity of materials. Candy exposed to the dust of the streets, whether on street stands, by open windows or in open cases, cannot be clean long.

No less an authority than Dr. Rotch says, "The infant should never be given

cake or candy even to taste," and another authority tells us that "an ideally trained child of three or four should know nothing of the existence of candy as candy"—the ideal, surely. With older persons much of the harm both to teeth and digestion comes from bad or unclean materials, or good materials taken in excess.

If any candy is to be eaten, what shall it be? First of all, that made at home, where the materials and the conditions may be intelligently supervised. Next to the home-made comes that from dealers who have a valued reputation. They will not be likely to risk such a reputation by selling dangerous materials put together in unclean surroundings. Sugar is cheap, but for the best in materials, manipulation and conditions we must pay. Labor costs. If only the best be bought there will be less danger of excess. The pocketbook may stand guard over the stomach. Where appetite is allowed to overrule both pocketbook and judgment and the substitution of dried fruits—the safer form of sugar—does not appease the craving for sweets, there should be medical advice, as in any other form of mania.

In the Meadow

The meadow is a battlefield

Where summer's army comes,
Each soldier with a clover shield,

The honey bees with drums.
Boom, rat-ta! they march, and pass

The captain tree who stands
Saluting with a sword of grass

And giving them commands.

'Tis only when the breezes blow
Across the woody hills

They shoulder arms, and, to and fro,
March in their full-dress drills.

Boom, rat-ta! they wheel in line

And wave their gleaming spears;

"Charge!" cries the captain, giving sign,
And every soldier cheers.

But when the day is growing dim

They gather in their camps,
And sing a good thanksgiving hymn

Around the firefly lamps.

Rat-tat-ta! the bugle notes

Call "good-night" to the sky.

I hope they all have overcoats
To keep them warm and dry.

—F. D. Sherman, in *Little-Folk Lyrics*.

Quaker Lady

BY ISABELLA G. OAKLEY

Through May and early June the cheerful little *Houstonia*—or call it by any of its local names, if you will, bluets, innocence, modesty, forget-me-not, Quaker lady—lights up the ground. As a wild flower it is one of the most familiar, absolutely underfoot in all rocky fields and waysides of New England, where it subsists on mere crumbs of granite. Wherever the plow does not run every year it can be found without searching, straying over fallow fields in big, skyey patches. "Dropped from the galaxy," Lowell said of it. After that idealizing touch all other poetry is superfluous.

By making an early start the *Houstonia* gets ahead of the grass, as well as of all other wayside flowers, and, as will be shown, displays much vegetable forethought in its own interest. For this humble, tiny flower, like a number of

other little out-of-the-way things, is, it seems, celebrated among learned naturalists and was one of Darwin's pets. It displays a very curious and unusual arrangement of some of its members by which it is sure to be cross-fertilized, and on this account it has pegged its way forward in the vegetable race until it has reached the highest of floral colors, blue, saving a central spot of yellow enticement for insect eyes, and holds its own against all adversities and competitors.

Pick a handful at random and look a few minutes into its bright yellow eye. Thrusting out from its narrow tube you will sometimes see the pistil, spreading two slender stigmas, and sometimes note its absence. Instead the tube seems filled with a bunch of yellow anthers, bursting with pollen. To those who have some knowledge of botany this appears to give evidence of a separation, not uncommon, of the flowers into two sorts, those bearing only seeds and those bearing only pollen. But the "innocent" little blossom has deceived you. It carries a deeper secret than this.

Pull apart one of the flowers that shows its pair of lifted stigmas. Down at the very bottom of the tube are four good anthers, bursting with ripe pollen and completely out of reach of their own stigmas. Next pull apart a flower which seems to have no pistil but a throat choked with anthers instead and, sure enough, there is a short pistil at the bottom of the tube again, with a pair of folded stigmas. In any bunch of flowers you may pick you will find the stamens and pistils paired off this way and about evenly divided among the flowers—long pistil always going with sunken anthers, high stamens mating with a dwarf pistil.

And now hear the explanation given by one of our men of science: "When an insect sucks the nectar from the base of the corolla of a short-styled blossom it will get on a certain place on its tongue some of the pollen from the anthers. If next it visits a long-styled blossom it will be likely to brush some of this pollen on to the exerted stigma, while a point near the tongue will receive a fresh supply of pollen grains. If now it again visits a short-styled blossom this last received pollen will be at the right height to be deposited on the included stigma."

So the flowers give and take pollen alternately from each other, and borrowed pollen, it has been discovered beyond doubt, always makes best seeds. A party of lively gnats will carry all the pollen of a colony of bluets to and fro, and with the best of results, for every flower has now a favorable chance of making seeds. In this respect they are far ahead of the plants which live divided lives, the male separate from the female, for only one plant out of two is seed-bearing. If we may judge from the way their little self-sown seeds spring up by thousands every May, the *Houstonias* deserve great credit for their family arrangement. They are on hand as soon as the earliest insects are and before the grass can hide them from winged visitors, though they continue to blossom in a scattered way amidst the tall grass of the summer.

Few, if any, of the other early spring flowers germinate from seeds. All I can think of, except the *Houstonia*, are stocked

with a supply of parents' food—kept warm under the mold in bulbs or tubers or thick underground stocks. So it is with spring beauty, violet, erythronium, dicentra, trillium; but Quaker lady has sown thousands of vigorous seeds which are all alive at the first touch of the sun. It had kept its secret of prosperity well locked, however, from blundering naturalists until Darwin and his disciples studied out the wonders of the cross-fertilization of plants.

The Willard Y Settlement

"You asked for the matron, and I suppose I answer to that title," said a slender, fair-haired young woman, coming forward with a pleasant smile of greeting. We had been taking our noonday meal in the lunchroom connected with the Willard Y Settlement at 11 Myrtle Street, Boston, and, after sampling the wholesome food served at a price within the means of the poorest working woman, we had ventured upstairs to see the other rooms.

"What an interesting, big, old-fashioned house!" we exclaimed, as our hostess led the way through the attractive reading-room into the parlor, with its pretty carpet, piano and generally homelike air.

"Yes, it's just the thing for our purpose," she replied, "and we have tried to make all the rooms as homey as we knew how."

Eager to know all about the enterprise, which we learned had only been opened last November, we plied Miss Caswell with questions.

"You know it is under the auspices of the Massachusetts Young Women's Christian Temperance Union," she began, "and organizations in different towns have furnished the various rooms. The settlement is the outgrowth of a desire among the 'Y's' to undertake some practical service for other girls, and I, as their State secretary, give all my time to the work, though, of course, we have a house superintendent, who has charge of the household details.

"In some ways our work is unique," she went on. "I know of no other social settlement which boards working girls. To provide a home for women is our primary aim, but we do not take any one who earns more than \$5 a week. We accommodate comfortably fifteen boarders besides workers and servants, and we have more applicants than we can possibly take."

"What sort of girls are they?"

"Nice, well-appearing girls, who have come from the country, most of them. They have not, of course, had many educational advantages, but, with one or two exceptions, they are just such girls as you or I might have been if brought up under the same circumstances.

"Sometimes the Y's who hear me speak about the work," she went on, earnestly, "are inclined to pity me a little, thinking that I cannot find the members of my household congenial companions. But I assure them that we are very happy together, and I am trying to make these more fortunate girls see how they underestimate the young women who stand behind counters and work in offices and factories."

"Do you, as the head of the house, have to enforce the rules?" asked one of

us. "Excuse me, but you do not look like a very rigid disciplinarian," glancing at her girlish figure and gentle expression.

"O, we rule them by love. The only thing we really insist upon is that every girl shall be in the house by ten o'clock at night, but they understand that we want them to be prompt at meals and present at family prayers.

"Our settlement work?" Of course that is in its infancy, but we reach the women in the neighborhood through our reading-room, classes, lectures and entertainments, and next year we hope to have a kitchen-garden for the children as well as mothers' meetings. The lunch-room has justified itself both as a help to its patrons and an attraction to the settlement.

"Come up and see the girls' bedrooms before you go," said our hostess, cordially, and we followed her up the quaint, steep stairs to a large room occupied by three women. Each one, however, had her own separate corner, shut off by a pretty screen and provided with individual bed, bureau, commode and rocking-chair. Few, if any other, working girls' homes give their boarders such attractive quarters with a measure of privacy. Yet \$3 a week is all that is required of a girl for room, board and laundry.

We left the Willard Y Settlement, not only with a keen sense of the advantages of such a home for the individuals under its roof, but with a strong conviction that it is doing a twofold service to the community. As a home, it is bringing about a measure of fellowship between the young women who support themselves and those living in their own homes, who are backing the enterprise. As a settlement, it serves as a connecting link between the well-to-do residents of Beacon Hill and their humble neighbors in lodgings and tenements on its western side.

A. L. B.

A Cat That Reads

"I have a cat," said a lady, "that knows when a letter comes to her."

"A letter!" exclaimed the hearer, in surprise.

"Yes, a letter; and if you don't believe it I will prove it to you. Just wait a minute until I direct one."

My friend left the room and in a few minutes returned with a sealed envelope addressed to Miss Pussy, No. — Marlboro St., City.

"Now," said she, "if you will kindly post that for me tonight, and be here when the postman comes around on his first delivery tomorrow morning, you will see that I am telling you facts."

I mailed the letter as she asked and was at my friend's home promptly the next morning. Soon the bell rang, and shortly afterward the servant entered with a bundle of letters, among which was that for Miss Pussy.

Placing them near the cat on the floor, my friend said, "Now, Miss Pussy, pick out your letter."

Sure enough, Pussy at once showed an interest, and in a moment had pushed aside with her paw the envelope addressed to her.

I was almost too surprised to speak when my friend said: "Wait a moment. She'll open it and eat up all that is in the envelope. Just watch her do it."

Scarcely had she said this when Miss Pussy had torn the envelope open and was enjoying her letter very much. The envelope was filled with fragrant catnip.

—Success.

Social Usages

A person who is invited to an afternoon tea may, if she has a visitor in her home unknown to the hostess, bring her to a small function of the kind without formality.

Cards of congratulation should be left in person, and the caller should make a brief visit before leaving the card. Not so on occasions requiring condolence. Unless the relationship be very intimate there should be no intrusion. For the entire family at such a time a single card suffices.

It has been the fashion to be old-fashioned in certain ways. Just now we are returning to the old-time names for flowers. It is more fashionable to say "daffadowndillies" than jonquils, and "Johnny-jump-ups" than pansies. Instead of bouquets we hear "nose-gays" and "posies." Perhaps we shall yet carry sprigs of lavender and bergamot or a handful of caraway to "meetin'" in imitation of our grandmothers.

We wish the custom of serving the hostess first at formal luncheons or dinners were more general than it is. There are so many novelties in the way of silver utensils and so many passing fancies in the manner of serving that it is difficult to know them all. One would not fear embarrassment if he knew he had only to observe and follow the example of his hostess, who knows how she wishes her guests to be served.

In this connection a New York paper tells a good story. A lady who was a guest of honor at a fashionable dinner found herself embarrassed by having a platter handed her which held, apparently, a whole turkey. She glanced it over with quick apprehension and could see no evidence of its being carved. Thinking that frankness was the best way out of the situation, she appealed to her hostess for instruction and found, to her chagrin and relief, that the turkey was in a condition to yield to the touch of a fork inserted at any part of the fowl of which she wished to partake.

Not to begin to eat until others are served is an obsolete rule, but in a family where the serving must be done by those at the table it is often better manners to wait until the host and hostess are ready to begin their meal. Under such circumstances also children should be taught to help pass the food and to wait patiently until father is through with carving or mother with serving the pudding instead of being allowed to eat and run the moment they have finished their portion.

Fluctuations in picture fashions, according to dealers in photographs and reprints, are governed almost wholly by women. It was they who made the pictures of Louise of Prussia so popular that almost every family now boasts one. Last year the demand was greatest for the Vedder head of Lazarus. This year the favorite seems to be the Vedder Minerva head, of which the original is in the Congressional Library. Abbey's Sir Galahad is also popular. Among painters Fortuny seems to head the list. Impressionist and pre-Raphaelite styles of art do not appeal to the average woman.

In spite of all the volumes on social customs and the valuable hints imparted in household magazines, we are usually hopelessly uncertain about the etiquette of weddings. It will do no harm to fasten in one's mind this bit of advice from *Harper's Bazar*: "When Mr. and Mrs. Smith cannot accept Mr. and Mrs. Jones's invitation to attend the wedding and wedding reception of their daughter, they should send one of Mrs. Smith's cards and two of Mr. Smith's cards in an envelope addressed to Mr. and Mrs. Jones to reach them on the day of the function. No acknowledgment need be sent to the bride, but a call should be made by Mrs. Smith on her as well as on the hostess, Mrs. Jones, after the wedding."

Closet and Altar

Let us lift up our heart with our hands unto God in the heavens.

By far the happiest persons I have known, both in their own minds and in their outward circumstances, with most blessings to enjoy in life, and hearts and spirits most alive to the enjoyment of them, have been persons to whom, so far as man can judge of man, the consciousness of their eternal inheritance was most continually present and the prospect of being with God most intensely welcome. —*Thomas Arnold.*

It can hardly be gain for us to die until it is Christ for us to live. —*Bascom.*

Love, loss, fatherhood, motherhood, wifehood, widowhood, childhood, home, country and the heroisms that renounce these are all eternal in the heavens. They are embalmed forever in the heart of the infinite Father, once bereaved of his Son, and the eternal Son, once orphaned of his Father. —*P. T. Forsyth.*

Terrible things will turn out to be blessed things, after all, when they come in answer to prayer. —*Spurgeon.*

Lord, it belongs not to my care,
Whether I die or live;
To love and serve thee is my share,
And this thy grace must give.

Christ leads us through no darker rooms
Than he went through before;
He that into God's kingdom comes
Must enter by this door.

Come, Lord, when grace hath made me meet
Thy blessed face to see;
For if thy work on earth be sweet
What will thy glory be.

Then I shall end my sad complaints,
And weary, sinful days;
And join with the triumphant saints
That sing Jehovah's praise.

—*Richard Baxter.*

The vine bringeth forth much pleasant fruit, so do the trees of the garden; but they enjoy it not; when it is ripe it falleth from them or their owners reap it. But this joy which arises from the quiet or peaceable possession of our own souls—it grows within us, it ripeneth within us, it multiplieth and it sweeteneth within us. No man can and God will not take this joy from us. —*Thomas Jackson (1579-1640).*

© Lord, this is all my desire—to walk along the path of life that thou hast appointed me, even as Jesus my Lord would walk along it, in steadfastness of faith, in meekness of spirit, in lowliness of heart, in gentleness of love. And because outward events have so much power in scattering my thoughts and disturbing the inward peace in which alone the voice of thy Spirit is heard, do thou, gracious Lord, calm and settle my soul by that subduing power which alone can bring all thoughts and desires of the heart into captivity to thyself. All I have is thine; do with all as seems best to thy divine will, for I know not what is best. Let not the cares or duties of this life press on me too heavily; but lighten my burden that I may follow thy way in quietness, filled with thankfulness for thy mercy and rendering acceptable service unto thee. Amen.

Tangles

31. METAGRAM

[The metagram—strangely named—is a puzzle of initial changes: as, ban, can, fan, etc.]

A TRUE FABLE

Upon a placid river, where tall trees bent o'er her lovingly,
A water lily once was ONE—so pure, so sweet, so fair to see
That even the deer from SECOND fields where they had pillaged all night through,
Coming to drink, with careful THREEs would touch her cheek—they loved her, too.
But by some most unhappy chance a great wave found her out one day,
Vowed she was his, flattered and coaxed and bore her rapturously away.
Now in this strange, new life of hers, closed in fond arms, sung to, caressed,
Awhile she floated joyously upon her boisterous wooer's breast;
But as the river widened out into a busy, tossing sea,
The noise grew deafening to one brought up as quietly as she;
Her tender form was bruised by jostling travelers from shore to shore.
Her fair cheek lost its purity, and soon, unhappy, soiled and FOUR,
One FIVE the wave, who seemed to feel her light weight but a burden now,
Cast her from him and rushed to join his rough companions, careless how
She sank beneath the turbid tide, her heart SIX by this last, worst blow.
But by a streamlet far away, the willows sorrow on the brink,
And brown-eyed deer that lightly steal through shady, SEVEN paths to drink,
Looking in vain for her sweet face where lonely flag and wampee sway,
Miss the bright spirit of the spot and love her mem'ry even today! MABEL P.

32. A HARVEST OF GRAINS

(Find a grain in each of the following names.)

1. The southwest county of England. 2. A college in Illinois. 3. In your eye. 4. A separator from Maine. 5. A street in London. 6. A maker of thread. 7. A Roman centurion. 8. An inland resort in Maine. 9. A fabled animal. 10. English inventor of telegraph. 11. Skiffs and dories. 12. Fruit of a tree. 13. Heroine of Great Expectations. 14. A girl in Much Ado About Nothing. 15. A famous French painter. 16. A college in New York. DOROTHEA.

33. CHARADE

A Spanish prince came over the sea
To marry the English Queen Marie;
ONE woeful wedding as you will see.
It brought TWO times to that fair country;
For Philip of Spain, as all agree,
Was base and cruel as THREE could be;
And the queen, O, a wretched wife was she!
The state was shaken by feuds, ah, me!
And England's freeman no more were free;
The church was maddened by heresie,
And the people refused to bow the knee.
The heretics needs must burn or flee.
So the death-fires blazed on many a lea,
Till TOTAL must have been filled with glee;
And Philip, perhaps no fiend was he,
But there is no doubt he was ONE TWO THREE.
M. C. S.

34. A POOR HUNTER

(Explanation. The definition of each word is emphasized, and occurs just before the parenthesis in which the word defined is represented by figures.)

He went a-hunting in A DISORDERLY OR NEGLECTED PLACE (1-2-3-4-5-6-7-8-9-10), but the only animals that he saw LIVING IN A STATE OF NATURE (1-2-3-4) were some RUMINANTS OF THE GENUS CERVUS (4-5-8-9), and failing to bring home any one of them, he became the butt of the contemptuous GRINS (9-7-5-8-6-10) of his friends. What is the name of the place in which he hunted? T. H.

ANSWERS

28. Reigns, resign, singer.
29. Words of like sound, but different meaning, are substituted for part of the appropriate words, this being the correct reading: "Tale of a Deer.

As I came through a wood of firs I met two rough, rude boys. One had bare feet, and the other fellow had on hose and shoes, but his toes could be seen at a hole and there was a tear in the heel. A hare gambled past, and it seemed to please them to turn out of their way to throw a rock at it. Some flocks of canvas-backs and other wild fowl flew by, or would pause to bask in the rays of the sun, but if by chance they were heard their time had come to die. The boys ate some candied plum, or pear, or other sweet. The bolder one could shoot a deer at sight, and would do so any day or night. One week he got two. He aimed straight for the heart or the lumbar region, and when the roe or doe had died he would peel off the hide. They knew this was not nice, or right, or even permissible, in school hours, and might lessen their marks, and earn them a dose of the ferule, so that tears should flow from each eye, and their roars for mercy should be awful.
30. 1. Little Rock, Ark. 2. Cheyenne, Wyo. 3. Phoenix, Ariz. 4. Raleigh, N. C. 5. Lincoln, Neb. 6. St. Paul, Minn. 7. Columbia, S. C. 8. Baton Rouge, La. 9. Austin, Tex. 10. Augusta, Me. 11. Concord, N. H. 12. Columbus, O. 13. Sacramento, Cal. 14. Hartford, Ct. 15. Madison, Wis. 16. Jackson, Miss. 17. Santa Fé, N. M. 18. Helena, Mont. 19. Bismark, N. D. 20. Salem, Ore. 21. Providence, R. I.

These solutions from readers are acknowledged: A. S. B., Kingston, Mass., 25 in part; Nillor, Middletown Springs, Vt., 24; C. N. T., Melrose, Mass., 24, 27.

To give Nillor's whole secret, the answer to 21 should have contained the explanation—"An Acrostic." Nillor notices that Rev. Henry Lincoln Bailey is the only one who went not astray on 19, adding, "But he's extra sharp, I think, for such things."

No solution of 26 has been received. We hear of failures on 25, and nobody as yet seems to have conquered it completely, the third part having been especially mystifying.

What About the Maternal Instinct

An amusing article, poking fun at the modern mother, recently appeared in the New York Evening Post. Here is a delightfully satirical extract:

Children used to be brought up in the nurture and admonition of the Lord; now they are brought up in the nurture of Pasteur and the admonition of Dr. Louis Starr, over whose Hygiene of the Nurse the modern mother pores with nervous anxiety. Not that the modern mother is nervous. Nerves are forbidden her by the multitude of books on training children, by the "Mothers' Corner" of the weekly paper and by the expectations of society.

"You bring up your children so beautifully and take your cares so lightly," say all her friends and neighbors—everybody except her husband and her servants. "Such a family of little ones would wear out most women, but I understand that you do everything by rule; of course, that is what makes it so easy." Of course. Science has investigated the subject, discovered principles and established rules; all the mother has to do is to follow orders. The maternal instinct is all out of fashion. Even the mother love seems scarcely essential. It often savors of sentimentality and tends to weaken the child. It is the body, not the soul, of the young that demands attention, according to the advertisements of all orthodox foods for infants. Parents used to kneel hand in hand beside the cradle of their first-born. Now they reflect that a room ten feet by twelve cannot furnish air for three pairs of lungs. And as for a cradle, it has no place in the modern household, unless it be an heirloom, in which case its rockers are promptly sawed off. Formerly the youngest child always was sung to sleep. Now he is put to bed at a regular hour and left alone. If he cries, one should reflect that the lungs must be developed somehow, that no normal baby really likes to be rocked, and that he will soon acquire the habit of going to sleep without rebellion. Obviously, the brain tissue that went to the composition of the large body of musical productions known as lullabies and cradle-songs might better have been consecrated to sonatas and symphonies.

The Conversation Corner

DEAR BOYS AND GIRLS: It seems to me a long time since we have heard from our dear old friend of the sea, Dr. Grenfell. At any rate, I was glad enough to get a letter from him two or three days ago, and I hasten to turn it over to you. Amid the excited talk today about warships and squadrons and battles at sea—which will doubtless be much more than talk when you read this—it is refreshing to think of a man, year after year, sailing the seas and enduring all sorts of dangers and hardships, "not to destroy men's lives, but to save them." Just where he is (or was when he wrote) you can tell as well as I—by referring to your atlas.

MISSION SMACK, "CHOLMONDLEY," AT SEA,
Off the Doggerbank, Lat. 54° 30' N.
Long. 4° 10' E.

Dear Mr. Martin: The Cornerers keep adding to their credit side of my account so fast I always feel in debt. Almost every week some loving reference to the little lad, whose lonely life first made us friends, is disclosed as the familiar Corner page makes its faithful appearance. As the little ripples on the sandy beach are of the mighty ocean behind, so these little deeds and thoughts of love are echoes of "His matchless, boundless love" to all the lonely and the lost. Keep rippling on the beach, dear Cornerers, now of Japan, now perhaps closer home—why do I say so? Well, because that is the way to make the world speak well of Jesus. Do you know I think it's a lovely song the little ripples sing on the sunny summer beach? They seem so happy and so free of care. They seem to sing of a sea on which no sorrow dwells, and I love them all the better for the roaring voices of the foaming breakers beyond, for they speak of the golden lining behind every cloud and, as they smooth the ruffled sand, tell us that love dwells even in what seems to us at first all anger. Thus, dear children, ever go on to sing your Saviour's praise.

The ship on which I write is rolling and tossing dreadfully. A heavy easterly gale has been blowing steadily for nearly three days and nights. We have been looking for the "Short Blue Fleet" of English fishermen. But these watery mountains have made us look to ourselves for a bit. Every now and again a foam-crested billow comes thumping into the side or rolls angrily along the deck, drenching the solitary watchman alone allowed up there, and pouring down the only hatchway kept open to give us air below. The air is dark with snow and driving spray; we have torn our mainsail, and are sadly in need of other repairs. So we want to sail under the shelter of the coast of Holland and run into Ymuiden, where we have a good lady worker among the Dutch and English fishermen, for whom we have a lot of sacks of "woolens" heaped up on our cabin floor. The last two nights my bed has been on these sacks, for I found my bones bumped to pieces in this tossing sea. One man slyly said, "You've reached the woolsock, doctor!"

The skipper has just come below and says: "There is too much sea to sail. We must keep her head to it till we can maneuver in under the Texel." I wish you could see the skipper. He looks like a piece of red leather, only as thick and square as any knight in armor, as he pulls off his dripping oily frock and huge sea-boots. "Why, your stockings are as dry as mine, skipper; those must be good boots." "Yes, and they aren't new

either; they speak well for their maker, don't they?" "Yes," I thought, "that is just it; they glorify their maker." So may you, Cornerers, as you ripple; you will make the world speak well of Jesus!

There the letter ends abruptly; perhaps it got too rough for the doctor to write longer, or he had to go on deck to see about running in "under the Texel"—I have looked that up in the gazetteer and on my map. Certainly the vessel was not lost, for the letter, written on odd slips of paper, fastened together with a broken piece of a sailor's needle, almost as big as a marlin spike, was posted in due time—on the land. Besides I have another letter written afterwards on shore, which I will read to you some other week.

Looking in my portfolio for a picture for this Corner, I have found a photograph which the doctor sent me a long time ago. It has this on the back: *Skipper Jack White and myself*. We can recognize "myself" under the disguise of the



"SKIPPER JACK WHITE AND MYSELF"

sailor's dress well enough, but whether "Jack White" is the skipper of this letter I do not know. This Skipper Jack has his rifle, as though he had sighted the Spanish Armada—of which every Englishman has a very distinct and patriotic tradition!—but what is the doctor holding in his hand? You can see that they are on the quarter-deck, for there is the mainmast, the main port rigging and the man at the wheel—on which, no doubt, as in all the ships of the Deep Sea Mission, is inscribed: "Follow me, and I will make you fishers of men." What a promise that is for the sailors to think of, as one after another takes his "trick at the wheel"!

If it pleases Dr. Grenfell, "far, far away at sea," to see in the Corner the children's words about Pomiuk, here are other letters which are lying on my desk:

MAINE.

Dear Mr. Martin: . . . I was saddened to hear of the death of little Gabriel Pomiuk—yet how much happier the little fellow is than he ever could be here. We must take little Tommy or some other unfortunate in his place, and try to lessen the misery and increase the happiness and goodness in the world.

MISS B.

CONNECTICUT.

Dear Mr. Martin: I like the pictures of Pomiuk. We are to have them framed. In

the picture of Pomiuk there is the song, "Jesus bids us shine." We sing it at home. I am glad I am a Cornerer. I think little Paul and his hen [in South Africa—Corner of Jan. 20] were very cunning. I think the five children [at the Burnham Beeches—Corner of Feb. 10] were having a good time.

HELEN S.

The doctor will be specially pleased to know that a souvenir of his "little lad," with its verse above referred to, was ordered to be sent to a boy in Nova Scotia, the son of a sea captain, who

. . . hopes some day to be a captain himself. It will do him good to read of Pomiuk's growth in goodness of character, and of his love for his dear Saviour.

How far indeed the Eskimo cripple boy's little candle has thrown its beams! We got up to "ten years old" in our children's letters last week. Here are two more from the bunch, the writers of which are both twelve years old, both residents in Michigan and both ministers' sons.

REED CITY, MICH.

Dear Mr. Martin: I read the Conversation Corner every week, and like it very much. My two brothers and I have ten chickens, all our own. Last year four of them laid sixty eggs in less than three months. I am twelve years old. I am a stamp collector, and I have written to the boy in Bedford, Mass. Papa's ancestors came over in the good ship *Mary Ann*, the next ship after the *Mayflower*.

WREN T.

My memory does not go so far back as that, but I am sure that the first ship after the *Mayflower* was the *Fortune*, which arrived at Plymouth in November, 1621. The next, I think, was the *Ann*—no "Mary" about it, although she had *Little James* as her partner—in July, 1623. Barbary

Standish was a passenger on the *Ann*, I believe, and also some of my own ancient relatives. So I hope your forefathers did come on that ship, for would not that make us almost cousins? The *Mary* and *John* was the ship that brought the settlers of Dorchester to Massachusetts Bay in 1630.

ROMEO, MICH.

Dear Mr. Martin: I am now twelve years old. I have a dog named Frisky, and a cat named Silver. We called Frisky after a dog we had down in California. We named the cat Silver because her fur looked shiny and silvery. We have a squirrel and some bees. My brother and I watched some bees rob another hive. I have seen some bluebirds, blue jays, robins, sparrows, crows and blackbirds. Most every summer I go down to my grandpa's in Ohio. Then is the time I have my fun. He has a farm down there, and sometimes I work on it.

RAY O.

A Boston lady told me that she heard on Patriots' Day a bird repeating this note, *Cheer-y, Cheer-y*, and wondered what bird it was. A little boy has just shown me a letter from a lady up country about a bird she had heard there, which kept saying, *Dear-y, Dear-y*. Do you suppose it was the same bird?

Mr. Martin

THE SUNDAY SCHOOL

LESSON FOR MAY 15

Matt. 24: 42-51

Watchfulness

BY REV. A. E. DUNNING, D. D.

On that eventful Tuesday Jesus disclosed to his disciples that they were on the eve of great events, great perils. His own death was at hand. The destruction of Jerusalem and the overthrow of the temple were near. The Jewish nation was soon to be scattered. These events foretold seemed to the disciples to portend the winding up of all things. They regarded Jerusalem as the most glorious city on earth. "Master, behold," they said, "what manner of stones and what manner of buildings!" They could not conceive of the world as remaining after their city and their nation were destroyed. Therefore, when Jesus told them that these buildings would be leveled with the ground, they asked him with curious awe, "Tell us, when shall these things be, and what shall be the sign of their coming, and of the end of the world?"

Jesus answered their two questions in one, as they put them, according to their understanding. Our knowledge of "last things" is still too imperfect for us satisfactorily to decide what part of his answer referred only to the destruction of Jerusalem and the overthrow of the Jewish state, and what to the end of the world. But no doubt every coming of the Christ to individuals and to nations, and especially that one which he said should occur before that generation should pass away, typifies and helps us to comprehend what we need to know of the consummation of all things.

It is commonly believed that for each soul physical death is the coming of Christ to him; that the time from that death to the great judgment day is not a period in which mistakes can be corrected, repentance exercised or character changed. To my mind all the teachings of Christ point that way. The parable of the ten virgins, which Christ taught in connection with the words of this lesson, seems conclusive in this direction. The conditions of the gospel are adjusted only to this earthly life. Under its limitations the great achievements of redemption have been wrought, and for men living on this earth. Angels cannot preach the gospel. "These things which now have been announced unto you . . . angels desire to look into." There is no intimation that departed saints ever preach the gospel. At any rate, for us the end of probation is imminent. At any moment the Son of man may come, and what we are when he comes will decide our destinies forever. These grounds, then, as Christ stated them, furnished not only to his disciples then, but furnish to us, sufficient reasons why we should watch:

1. Because the time of Christ's coming is uncertain. What he commands is that we should watch over ourselves to keep ourselves ready for his coming. He does not command us to watch for the end of the world or to predict it. No amount of watching for it will decide the day of its coming. Jesus Christ himself did not know the day nor the hour. It is not likely that students of the Bible can get more definite information out of the prophet Daniel than he did. Constant speculation about the end leads to neglect of the present and false notions of its opportunities and duties. Some Christians still make the mistake of those at Thessalonica, who had grown idle and restless because of their notions of the second advent, whom Paul told to be quiet and go to work [2 Thess. 3: 12].

"Ye know not on what day your Lord cometh." If a man should overhear a plot to break into his house at midnight he would concentrate his watching into that hour. The rest of the time he could sleep with safety. But the uncertainty of the time of Christ's coming puts us on our mettle. To those who expect him always all life is dignified by that expectation. They are daily in the attitude to

receive their King. By such watching we grow more and more fit to welcome the Christ.

2. Because the coming of Christ is certain. Of that he has assured us. The fact that he came as the Messiah is not more sure than the fact that he will come again as Judge. How, where or when we know not. But it will be when he is least looked for. "In an hour that ye think not the Son of man cometh." This ought to insure our jealous care of our most unguarded hours. When we are in prayer, in public worship, in association with his children we usually find it easy to be in a mood to receive him. But he will come when we least expect it, and then we cannot make preparation. Our only safety is to realize the certainty of the event, and to increase our alertness in least guarded moments.

3. Because the wise servant is certain to be honored. No promise is more often repeated by Christ, or in more varied forms, than this. Those who are ready for him when he comes will be summoned to enter into the joy of their Lord. He will even act as their servant, making them his guests [Luke 12: 37]. The hour of opportunity will pass and the door will be shut. But they will find themselves safe within [Matt. 25: 10]. Those who are faithful to God are really most faithful to their own interests, for he is true to those who are true to him.

4. Because the evil servant is certain to be punished. Few wicked men deliberately purpose to be found unfaithful when the account with them is to be settled. They only purpose to do evil for the present. But what a man is, not what he purposes to be sometime, decides God's judgment of him. If one would like to know how the Christ will find him at the great day, let him ask himself, "Where would the Son of man find me now if he should suddenly appear?"

It is significant that Christ should lay emphasis on the sin of drunkenness as the one which blinds so many to present duty and unfits them to meet him. True it is that no drunkard shall inherit the kingdom of God.

Every one has two natures, one good and the other evil. The struggle for life is between them, and victory for the good comes only through accepted power from God. That remarkable book, *The Strange Story of Dr. Jekyll and Mr. Hyde*, reflects something from every one's inner life. Dr. Jekyll, honored and beloved, has discovered a drug by swallowing which he can completely disguise himself, and another drug by which he can return at will to his own self. From time to time, in his disguise as Mr. Hyde, he indulges in dissipation and commits crimes of greater and greater wickedness. But after a while he finds it more and more difficult to return to himself as Dr. Jekyll. At last he makes the horrible discovery that he has become transformed into Mr. Hyde, and that stronger and more frequent doses of the antidote are necessary to hold him to his better self. Finally the drug has power no longer, and he plunges down to a miserable end. Only constant watchfulness in a spirit of prayer and trust can hold us in characters fit to meet our Lord and to dwell with him.

The Church Prayer Meeting

Topic, May 8-14. The Gentleness of Jesus. Matt. 19: 13-15; John 14: 1-9; 1 Pet. 2: 19-23.

How illustrated. How different from weakness. Why to be imitated specially.

[See prayer meeting editorial.]

In a powerful address on A Democratic Church in a Democratic State, recently delivered by Archdeacon Wilson of Manchester, we find that he feels and asserts what so many in this country are feeling and a few are asserting, namely, that "it is not democratic machinery, it is prophetic men we want."

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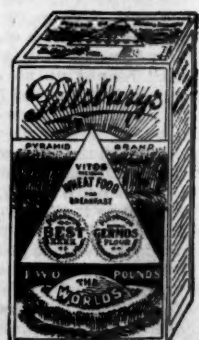
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LITERATURE

A LITERARY MONUMENT

BY W. I. FLETCHER, LIBRARIAN OF AMHERST COLLEGE

The library of Amherst College has recently come into possession of a volume of unusual interest. While it would be rash to claim that no other copy of the book exists, a somewhat diligent search has failed to reveal another. The fact that it is not in the British Museum establishes its excessive rarity. It is an English-Greek Lexicon, containing the derivations and various significations of all the words in the New Testament. It was printed in London in 1658 and is ascribed to Thomas Cokayne, or Cookayne, the father of Sir Aston Cookayne, a poet of considerable repute. The Amherst copy unfortunately lacks the title-page, and, in the absence of another copy, it is uncertain whether Cokayne's name appeared on the title-page or not. The initials "T. C." are signed to the preface, and Cokayne is credited with the authorship on the strength of statements, not wholly consistent, in various historical works.

The fact that he died in 1638, twenty years before the book was published—although it is not quite certain that there were not earlier editions—throws some doubt on his authorship. The writers who have referred to the book, from Wood, in his *Athens Oxonienses*, down, make it evident, from the incorrectness of their statements, that the volume was not before them. But this book differs from many which are prized merely for their rarity in that it has great intrinsic interest. It is the first Greek lexicon which gave the meanings in English, being intended to enable unlearned persons to read the New Testament in the original; and further to serve that purpose several other pieces of linguistic apparatus are added to the lexicon, two indexes—one English-Greek, the other Greek-English—an English-Greek grammar, and for practice in reading Greek an Explanation of the Second Chapter of the Epistle to the Romans, with the Derivation of the Words, etc., also an Idea of the Greek and Hebraic Dialects. There are in all 740 pages, small octavo.

But while this old volume is thus a landmark in the progress of learning, marking the end of the age when Greek was only to be studied through the medium of Latin, its chief significance is in its relation to the history of the movement known as Dissent. Prefixed to the book is an address, To the Reader of the Ensuing Book, signed by Joseph Caryl, George Cokayne, Ralph Venning, William Dell, Matthew Barker, Will. Adderley, Matthew Mead and Henry Jessey. These men were all of some prominence as Dissenting clergymen. Two of them are named among the Dissenting ministers who waited upon Charles I. shortly before his execution with an offer of spiritual ministrations, an offer spoken of by the friends of "the martyr" king as adding insult to injury. The address to the reader closes with the following quaint language:

Truly Translations are generally like the wrong side of Arras hangings, where you cannot see things to the Life: Therefore, if thou canst go to the Price of this ensuing Work, which will help thee much to understand the Tongue in which the New Testament was Written and much of the Old quoted by the Apostles in the New; if thy study in it be in any measure proportionable to the Authors Pains, Exactness and true Affection to the encrease of Knowledge shew'd in this Work, thou wilt soon arrive at a competent Skill in this copious and usefull Language, which, though thou art but a meare *English man*, thou mayest by such Help as is now Comended to thee easily attain; And then (as a Christian) mayest, if God give thee a Heart and Opportunity, abundantly Profit and Advantage others.

In the author's address To the Ingenious Reader, which follows this commendatory note, we read:

I am not ignorant but that I shall be liable to the Laashes and censures of some sort of men (yea, learned ones too) for publishing of this in our native tongue: for some are of that spirit, as that they would engross all Knowledge to themselves, and so keep others in ignorance, or at least let them know no more then they are willing to dispence to them, but . . . I trust I shall meet with many . . . who will approve of it to the world, and cherish my pen for making that speak English which formerly hath been lookt up from the unlearned.

At the end of the English-Greek Index, which precedes the lexicon proper, we find, To the Unexpert Reader, Hints of Directions, mainly explanatory of the arrangement of the lexicon. These hints are signed by Henry Jessey, making it probable that he compiled the index preceding. Among other hints are the following:

It's far more desirable for one to see with his own eyes then to trust anothers [that saith, the *Original* is not so but thus]. So to understand the Hebrew or the Greek wherein it was written then to take it by trust from Translators. To this Knowledge in Greek (of late years), in a competent measure, have many attained, even Apprentices, Tradesmen, yea, and divers Gentlemen, which now they would not want, no, not for all this world, *Mat. 16: 25, 26; Mat. 13: 44, 45; Prov. 15: 30; Eccles. 6: 9.*

The English-Greek Grammar (62 pp.), appended to the book, has a separate title-page, on which it is said to be by J. C. Gent. It is generally supposed that these initials stand for Joseph Caryl, the first signer of the address. To the Reader, at the beginning of the book. But as Caryl had long been a minister when the book was published, and as the accounts of him indicate a preacher and commentator rather than a grammarian, J. C. Gent may have been another man.

Altogether we have in this volume of "forgotten lore" a fine tribute to the scholarship of the Dissenting body in Cromwell's time, and especially to their public-spirited interest in the general diffusion of learning. On its first page we find the address, To the Reader, beginning:

It was a very choice Spirit in Moses that, although he was an eminent Prophet . . . yet he heartily wisheth that the same anointing which he had Received might descend to every Individual in the Congregation of the Lord; for sayes he, *Would God that all the Lords People were Prophets.*

This eagerness for some real learning to be disseminated among the people was certainly one leading characteristic of the Dissenters, and we might say especially of the Puritans. Harvard College sprang up in New England at the bidding of this same spirit. Among all the monuments to the graces and virtues of the men who broke the shackles of prelacy and ecclesiasticism in the England of the seventeenth century could there be found a finer one than this volume, which represents at the same time the beginning of the possible direct acquaintance of the English-speaking world with the language of Greece?

BOOK REVIEWS
RELIGIOUS

The Bremen Lectures [American Baptist Publication Society. \$1.50] first appeared in German in 1863, the year of their delivery in Bremen under the direction of the Board of Internal Missions. They were called out by certain ecclesiastical needs of that city, were translated subsequently into English and at least one other English edition has appeared. The volume, therefore, is by no means a new production or unknown to the religious world. But this new edition is supplied with a summary of each lecture and a general index, together with other editorial improvements. Portraits of each of the preachers are inserted, and the early welcome extended to the work will be repeated and increased as this edition becomes known. The subjects discussed are: The Biblical Conception of God,

by the late Professor Christlieb; The Doctrine of Creation and Natural Science, by Prof. Otto Zöckler; Miracles, by Rev. M. Fuchs; The Person of Jesus Christ, by Prof. C. E. Luthardt; The Resurrection of Christ as a Soterio-logico-historical Fact, by Dr. Gerhard Uhlhorn; The Scriptural Doctrine of the Atonement, by Prof. W. F. Gess; The Authenticity of the Gospels, by Prof. Constantin Tischendorf and others, ten in all. They are strong spiritual studies, based upon profound learning and deep conviction, and cannot fail to do lasting good.

Guesses at the Riddle of Existence and Other Essays on Kindred Subjects [Macmillan Co. \$1.25] contains five essays by Prof. Goldwin Smith, three of which have been printed already in the *North American* or the *Forum*. In addition to the subject which is adopted as the title of the book, The Church of the Old Testament, Is There Another Life? The Miraculous Element in Christianity, and Morality and Theism are the topics. The author speaks from the point of view of an exceedingly liberal theologian, yet disclaims the agnostic position, asserting himself to be a frank and reverent inquirer seeking earnestly to discover and disclose the truth. The course of his thought is interesting to those who desire to inform themselves upon the aspects which such topics present to the class of thinkers whom the author represents, and all Christian readers may gain something of value from his pages, even though they disagree with some of his conclusions.

The late Dr. J. A. Broadus was the author of a very successful work on homiletics. It has already passed into twenty-two editions, and for this new one, the twenty-third, it has been edited by his friend, Prof. E. C. Dargan. It is called *A Treatise on the Preparation and Delivery of Sermons* [A. C. Armstrong & Sons. \$1.75]. The editor has made a few changes, but none of vital importance, or without consultation with the family of the author. The volume is one of the most comprehensive, practical and serviceable in its line.

In *The Christian Gentleman* [Funk & Wagnalls Co. 75 cents] Dr. L. A. Banks has gathered a series of addresses to young men. They cover in a fresh and pertinent fashion the familiar thoughts which an earnest pastor desires to present to the young men of his acquaintance about noble and Christlike living, and they are adapted to win popularity and do good.

Messrs. Benziger Brothers send us Father Charles Perraud's *Meditations on the Seven Words of Our Lord on the Cross* [50 cents]. Many of our most inspiring and helpful devotional works come from Roman Catholic sources. The Christian spirit of this book is far more evident than any sectarian tone. Most of it is adapted to interest and benefit believers of all names. It is acute in its spiritual analyses, sympathetic, earnest and uplifting. The chapter on the Virgin Mary is not in accord with the views of Protestants, but it is not written offensively.

Bishop Potter of the Episcopal diocese of New York delivered five addresses to *Women Engaged in Church Work* [E. P. Dutton & Co. \$1.00] previous to 1887. They have been republished and seem to be as pertinent, wholesome and invigorating as they can have been at first. The Christian world long ago learned that Bishop Potter is one of those thinkers whose usefulness is not limited by any denominational boundaries, and that when he speaks it is worth while to listen. This volume illustrates the simple and sincere manner in which he adapts himself to actual needs, and it will continue to be a benefit to the world.

Messrs. George Bell & Sons of London are issuing a very interesting and valuable Cathedral series, which the Macmillan Co. is bringing out in this country. The volume on the *Cathedral Church of Hereford* [60 cents] is before us. It contains a sketch of the his-

tory of the bishopric and a description of the cathedral itself, together with some excellent illustrations. It is interesting reading and will be useful also as a volume for reference and study. We trust that the other volumes in the series are to be rendered accessible in the same manner to American readers. So many thousands from this side of the ocean are occasional visitors to the English cathedrals that such books are sure of an intelligent appreciation here.

STORIES

Mr. F. Hopkinson Smith has touched the highest level yet attained by him as a novelist in *Caleb West, Master Diver* [Houghton, Mifflin & Co. \$1.50]. It is of the deepest interest from cover to cover. Its studies of character are at once delicate and vigorous, and the noblest qualities of human nature are illustrated without the least sacrifice of their naturalness, and in rude and primitive surroundings which make an effective background for the impressions sought to be conveyed. The author is equally at home in the fashionable world and in the life of the fishing village and the sea, and his sympathy with the beautiful and the uplifting, the manly and the generous, is never paraded but pervades the volume. The story deals intelligently and appreciatively with working men and their labors. The movement is lively, and the domestic tragedy which furnishes its shadows is handled admirably. The book is another proof of the remarkable ability of this versatile and popular author.

Madam of the Ives [J. B. Lippincott Co. \$1.25], by Elizabeth P. Train, came out first two years ago, but we cannot remember having seen it before. It is a somewhat dramatic story, well sustained, and, if not of the first quality, at any rate quite up to the average modern novel. It is light enough to be read while traveling, for instance, yet not too light to hold attention to the close.

Malcolm Kirk [Church Press. 50 cents] is the latest of Rev. C. M. Sheldon's spirited and spiritual stories, and like its predecessors it deals effectively with human character and need, and will impress vital Christian truths while it entertains and gratifies the reader. It sustains the pleasant reputation which the author has so well earned.

Four of a well-known author's short stories are gathered in the new volume, *The Tales of John Oliver Hobbes* [F. A. Stokes Co. \$1.50]. They are more notable as analyses of character than as narratives. They are not engrossing, yet they do not lack a measure of interest. They exhibit no little ability on the author's part, but it is not always ability to enchain the reader's attention. A certain class of readers, that which is specially interested in the study of human nature, even if it be a trifle morbid, will most fancy this volume. — *Tales of the City Room* [Charles Scribner's Sons. \$1.00], by Elizabeth G. Jordan, is a bright little collection of nine or ten stories of city life bearing more or less directly upon newspaper work suggested by the city department. The author is a keen observer and a vivacious narrator and does not lack the power of both amusing and teaching the reader.

Sea stories, five in number, by Morgan Robertson, compose *Spun-Yarn* [Harper & Bros. \$1.00], which is more than ordinarily readable and interesting and in some respects rather striking. Travelers and voyagers will enjoy it. — *The Heart of Midlothian*, in two volumes [Charles Scribner's Sons. Each 60 cents], is out in the tasteful little Temple Edition, the attractiveness of which we have mentioned more than once.

POETICAL

Edward Fitzgerald's translation of the *Rubáiyát of Omar Khayyám* has stimulated Mr. Conde B. Pallen to publish a *New Rubáiyát* [B. Herder. 50 cents], in which the thoroughly skeptical temper of the original poem is antagonized. The author's purpose is to suggest that a lack of faith is evil and

that both the human reason and the human soul only find their true harmony when they are inspired by faith in God. Fitzgerald's translation of the *Rubáiyát* is appended for the reader's convenience, and Mr. Pallen's poem is commendable for the sincerity and vigor of its thought and for its careful attention to metrical requirements.

The volume of *Poems* [Houghton, Mifflin & Co. \$1.25] by Florence Earle Coates contains several scores of short and enjoyable poems suggested by a wide range of themes and making use of a large variety of meters. They are serious, thoughtful verses appealing to the higher nature of the reader, and many of them likely to stimulate meditation. They exhibit a somewhat superior mastery of poetical expression, and are sufficiently fresh and vigorous in theme to amply justify their publication. They are likely to find a cordial welcome.

Songs from the Southwest [Knickerbocker Press. \$1.50] contains poems by F. E. Miller, many of which are suggested by events or characteristics of the southwestern portion of our country, and some of which are miscellaneous in theme and treatment and might have been written anywhere. The author is prolific and an adept in composing fluent and pleasant rhymes, some of which embody sentiments of considerable dignity and seriousness, and very few of which fail to interest in one or another way. A few are dialect poems and all are breezy and readable.

A number of the poems of Rev. Norman Plass are gathered in *Buds That Bloom on Bonnier Banks* [F. H. Revell Co. 30 cents]. There is considerable difference in them, but some embody successfully timely spiritual truths in pleasant rhymes. The author is a little uncertain in his composition, but the book will afford enjoyment to his friends.

La Santa Yerba [Copeland & Day] is a book of short poems suggested by, and largely in praise of, tobacco. The book is attractive in appearance, but its poetry is frequently labored and seldom exhibits much trace of genuine inspiration. It will amuse many of the multitude of smokers, but is a product of, and an offering to, Bohemia.

MISCELLANEOUS

From Tonkin to India [Dodd, Mead & Co. \$5.00] is a volume by Prince Henri d'Orleans, translated by Hamley Bent and illustrated by G. Vuillier. The route followed by Prince Henri and his companions led him by the source of the Irawadi, and occupied the year 1895. It is pleasantly written and illustrates the intrepidity, patience, prudence and pertinacity of the ideal explorer. The little party penetrated territory never before trodden, so far as is known, by European feet, and much more where they were the first Frenchmen to go. The narrative abounds in information about the different tribes and races encountered, their appearance, habits, commerce, religion, knowledge, etc., describes intelligibly the physical features of the country, and contains valuable tables and an appendix of a scientific and philological nature. It makes solid additions of more than one sort and of much value to the permanent knowledge of that part of the world and its inhabitants. It is illustrated freely and excellently, and will rank among the standard volumes of travel and adventure.

Messrs. G. P. Putnam's Sons have issued a very valuable book for purposes of study and reference about Mexico. It is called *Geographical and Statistical Notes About Mexico* [\$2.00] and is the compilation of Matias Romero. He has been a resident for many years of this country, during which time he has published a number of articles intended to correct current errors about Mexico, and thus to promote a better understanding of that country. It deals with the characteristics of Mexico and its industries, and abounds in statistics of great value and in an available form, and which, although of little interest to

the general reader, are of vital importance to every student of Mexican political, financial and social development. We commend the book cordially.

Our many musical readers, especially those who are best acquainted with the science of music, will enjoy Hannah Smith's volume, *Music, How It Came to Be What It Is* [Charles Scribner's Sons. \$1.25]. It is a careful, scholarly study of the history of music in ancient and mediæval times as well as modern, and of the development of the leading musical instruments and their use. It moves on too high a technical plane to be fully appreciated by those who have no special knowledge of the subject, but on that very account is the more valuable to the musical world. The illustrations of the book, which are numerous and choice, and which include photographs of a number of rare old instruments in the collection of Mr. Morris Steinert, add greatly to its interest.

Dr. L. A. Banks has gathered a number of sketches of influential and useful men and women into a book called *Heroic Personages* [Eaton & Mains. \$1.00]. Among them are Mrs. Maud Ballington Booth, Mrs. Phelps-Ward, Helen Keller, Miss Willard, Bishop Whipple, Dr. Nansen, Neal Dow, Dr. Sheldon Jackson, Pres. Booker T. Washington, Dr. Cuyler, Clara Barton and others. Some of the others hardly deserve to be called famous, but they all have done useful service to the world. Portraits are furnished, and these sketches, although brief characterizations rather than biographies, are readable.

The Doubleday & McClure Co. have issued in their series of Little Masterpieces, edited by Bliss Perry, which consists of neat and tasteful little volumes, that which relates to *Benjamin Franklin* [30 cents], the selections in which are well chosen and suited both to impart a good idea of his sagacious and practical mind, also to enable the reader to take advantage of his knowledge of the world.

Daniel Webster [Doubleday & McClure Co. 50 cents] is the most recent issue in the series of Little Masterpieces, edited by Bliss Perry. It contains an introduction by the editor and the great orator's speeches on Adams and Jefferson and his reply to Hayne. It is neat and tasteful in form. — The bound volume of *Little's Living Age* [\$2.25] contains the numbers for January, February and March of the current year, and to find a larger or more rewarding variety of literary material in the same compass would be difficult.

Mr. J. B. Endean has translated Dr. Th. Billroth's handbook for families and for nurses entitled *The Care of the Sick* [Charles Scribner's Sons. \$1.50]. It is one of those comprehensive, practical and serviceable treatises which modern medical science from time to time gives forth, and which, without doing away with the need of the physician, nevertheless renders the lack of one, or the delay in obtaining one, less serious. In the hands of competent persons it may suffice for the care of many light ailments without the services of a professional physician.

Martha B. Mosher is the author of the newest book for mothers, which is entitled *Child Culture in the Home* [Fleming H. Revell Co. \$1.00]. It covers all departments of home training—mental, moral and physical—and even leads up to the future civic duties of the child. It is a wise and judicious treatise, animated throughout by the best spirit, and, although little is said about religion, that little is said wisely and effectively.

What a Young Girl Ought to Know [Vir Publishing Co. \$1.00], by Mrs. Mary Wood-Allen, M. D., is a thoughtful, discreet and high-toned treatise, dealing with important physiological topics in a wise and sympathetic manner. It deserves a large circulation, and its spirit is admirable throughout, while its positions are sensible.

The Herods [E. R. Herriek & Co. \$1.00], by Dean Farrar, is a historical and biographical study of the famous rulers by that name. It

is at once scholarly and popular in its presentation of its subject. It throws light agreeably upon the country associated with our Lord's life in its civil and political relations and deserves to find favor.—*The Franks* [G. P. Putnam's Sons. \$1.50] is a new volume in the Story of the Nations Series and is by Louis Sargent. It describes the Frank people from their origin as a confederacy to the establishment of the kingdom of France and the German empire. It deals largely with a period of time in regard to which knowledge is difficult to be obtained and endeavors to make clear and full the truth about the Frank people so far as this is possible. A special feature is the author's refusal of credence to the theory of a Belgic Thuringia which others have advocated.

What Shall Be Done for Our Sailors? [Freitag Printing Co.] by J. K. Paulding, is a little pamphlet setting forth some of the trials and dangers of a sailor's life and suggesting how they may be counteracted in part by legislation. It is practical and timely.

NOTES

— Ibsen's next work is to be philosophical and will deal with his own life and writings.

— George Kennan, the Siberian traveler and author, has about a hundred lecture engagements every winter.

— Mr. Paul Laurence Dunbar and Mr. James Whitcomb Riley are stated to be writing a negro comic opera together.

— Lieutenant Vland—"Pierre Loti" in authorship—has been placed on the retired list of the French navy. Literature is more to his taste than fighting.

— Prof. Clinton Scollard has turned from poetry to prose and has a novel, *A Man at Arms*, in press. It is historical, dealing with Italian life five centuries ago.

— The late James Payn, the novelist, was literary adviser to the English branch house of Messrs. Harper & Bros. He previously had held the same relation to the publishers of the famous Tauchnitz Library of Leipzig.

— During the recent visit of Mrs. Amelia M. Barr to Old Point Comfort, Va., the privileges of the Officers' Club at Fortress Monroe were granted her by the officers of the garrison. They never before have been conferred upon a woman.

— Dr. Moncre D. Conway is stated to own, or to have charge of, a great deal of important historical material relating to America which he means to publish. It includes a large fragment of a history of Virginia, the work of Gov. Edward Randolph, documents gathered from the records of the State Department at Paris, and relating to the early French settlements here; letters from Dr. Thomas Cooper, etc.

— The announcement in our issue of April 21 in regard to the Cassell Publishing Co., of New York, proves to have been mistaken. That company still exists independently and issues American publications. Messrs. Cassell & Co. of London, however, have opened a branch house in New York, that which we named as in charge of Mr. W. T. Belding, for the sale of English publications. The similarity of firm names misled us.

— The Boston Public Library issues from time to time for free distribution a Branch Finding List, containing the titles of volumes lately added to the library, a most useful help. It has also just published as a supplement to its Brief Description of the Chamberlain Collection of Autographs a little pamphlet containing the texts of the four great documents of American History, the Address to the King, the Declaration of Independence, the Articles of Confederation and the Constitution. This will be a great aid to young students of our early history.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
FRENCH LITERATURE OF TODAY. By Yetta Blaz de Bury. pp. 279. \$1.50.
PENELOPE'S PROGRESS. By Kate Douglas Wiggin. pp. 268. \$1.25.
FOUNDER'S DAY AT HAMPTON. An address in memory of Samuel Chapman Armstrong. By Francis G. Peabody. pp. 31. 50 cents.

Pilgrim Press. Boston.
RECOLLECTIONS OF A NONAGENARIAN. By J. C. Holbrook, D. D., LL. D. pp. 351.

Charles Scribner's Son. New York.
AN OUTLINE OF CHRISTIAN THEOLOGY. By W. N. Clarke, D. D. pp. 488. \$2.50.
THE UNQUIET SEX. By Helen W. Moody. pp. 159. \$1.25.
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STORIES BY FOREIGN AUTHORS. French. 2 vols. pp. 167, 194. Each 75 cents.
THE BRIDE OF LAMMERMOOR. Temple Edition. By Sir Walter Scott. pp. 473. 80 cents.
THE GIRL AT CORNHURST. By Frank R. Stockton. pp. 408. \$1.50.

Thomas Whittaker. New York.
MODERN HEROES OF THE MISSION FIELD. By Rev. W. P. Walsh, D. D. pp. 344. \$1.00.
HEROES OF THE MISSION FIELD. By Rev. W. P. Walsh, D. D. pp. 249. \$1.00.
THE CONSTRUCTION OF THE BIBLE. By Walter F. Adeney. pp. 86. 50 cents.

Macmillan Co. New York.
THE GOSPEL OF FREEDOM. By Robert Herrick. pp. 287. \$1.50.
ISAIAH. The Cambridge Edition. 2 vols. Edited by J. Skinner, D. D. pp. 251, 295. Each \$1.10.

D. Appleton & Co. New York.
A FRENCH VOLUNTEER OF THE WAR OF INDEPENDENCE. Translated and edited by Robert B. Douglas. pp. 294. \$2.00.

Am. Baptist Pub. Soc. Philadelphia.
HALF-HOURS WITH CHRIST. By Thomas Moses. pp. 260. \$1.00.

Johns Hopkins Press. Baltimore.
INDUSTRIAL EXPERIMENTS IN THE BRITISH COLONIES OF NORTH AMERICA. By Eleanor L. Lord. pp. 154.

Burrows Brothers Co. Cleveland.
REALITY. By George A. Sanders. pp. 239.

Monfort & Co. Cincinnati.
THE TEMPLE HARP. By Rev. Thomas Nield. pp. 160. 60 cents.

H. S. Stone & Co. Chicago.
THE LONDONERS. By Robert Hichens. pp. 338. \$1.50.

A. & C. Blacks. Soho Square. London.
MISSIONARY EXPANSION OF THE REFORMED CHURCHES. By Rev. J. A. Graham. pp. 246.

PAPER COVERS
Trustees of the Public Library. Boston.
TEXTS OF THE FOUR GREAT DOCUMENTS.
American Sabbath Tract Society. Plainfield.
STUDIES IN SABBATH REFORM. By A. H. Lewis, D. D. 10 cents.

Jay D. Miller. Oak Park, Ill.
FINANCE AND TRANSPORTATION. 15 cents.

J. J. Hood. Philadelphia.
SONGS OF LOVE AND PRAISE. Edited by J. R. Sweney and J. H. Entwistle. pp. 223. 30 cents.

Johns Hopkins Press. Baltimore.
WEST FLORIDA AND ITS RELATION TO THE HISTORICAL CARTOGRAPHY OF THE UNITED STATES. By Henry E. Chambers. pp. 69. 25 cents.

MAGAZINES

MAY. PALL MALL.—WHAT TO EAT.—COSMOPOLITAN.—ATLANTIC.—LIPPINCOTT'S.—ST. NICHOLAS.—HARPER'S.

A Well-Rounded Meeting at New Bedford

No business is ever transacted at the semi-annual meeting of the Woman's Home Missionary Association, all the time being devoted to missionary interests. This year the meeting was held at New Bedford on April 27. A large delegation went from Boston, and were kindly piloted to the new and attractive Trinitarian Church.

The thought of the opening hymn, "Jesus calls us," was the subject of Mrs. Goodell's Bible talk and prayer—a fitting introduction to the day. Words of welcome from Mrs. Joshua C. Hitch were responded to by Mrs. B. F. Hamilton. Then Mrs. Alice G. West of Worcester compared clubs and missionary societies, urging young Christians to consecrate their brains to the Lord and to study the history of civilization, thus learning what is going on and knowing that it means the coming of the kingdom of Christ. She called attention to the valuable missionary literature now accessible, and urged parlor libraries for missionary societies and classes, with a real teacher, pointing out the advantage of associated studies.

Mrs. Mary F. Bryner spoke of the work of the Sunday School Society as forming, not reforming, character. There are schools in a thousand places where there is no other religious service. About one in ten of our churches

has grown out of the Sunday school. Mrs. Ida Vose Woodbury of the A. M. A. spoke of the 2,000,000 of our fellow-citizens in the Appalachian Mountains and their noble service in our wars. We should share with them our privileges of church and school. Mrs. Tillinghast, a worker in the French-American College at Springfield, answered the questions, What need does it meet? and Why should there be a separate school?

Miss Frances J. Dyer gave a many-sided view of home missions, showing that the commercial and patriotic motives could be strongly urged upon young men, who may not have thought that missionaries did anything but preach. The facts might be effectively used in reform clubs. Our Sons and Daughters of the Revolution should remember that "all that we have to do with the past is to make a future out of it." She reminded us of the duty of Sabbath reform, and that the nations at the forefront are Sabbath keeping.

Mrs. J. W. Danielson of Providence gave her experience in securing the presence and co-operation of the young women of her church in the weekly Home Missionary Society. All our work, home and foreign, is tending to this union between the younger and older women.

The work of the association as carried on by the young people was set forth by Miss Bertha M. Shepard, who has it in charge. The juniors work for the Indians and for Alaska, while the older ones are this year helping build a church at Cripple Creek. President Simmons of Fargo and Mrs. Joseph Ward of Yankton set forth the needs and value of our Western colleges.

The address of the pastor, Dr. M. C. Julien, followed by prayer and benediction, closed a remarkable day. Between sessions and afterwards the social opportunity was well improved.

One purpose of these spring meetings is to become better acquainted with those who cannot attend the annual meetings in Boston and to present the work more clearly to them. It was gratifying to see several gentlemen present. The sentiment of the meeting was that patriotism and home missions are synonymous.

K.

Yale Divinity Students See New York

Last year the Senior Class in Christian ethics at Yale Divinity School went to New York city in a body to study its public and private social institutions and their fields under the guidance of Prof. W. F. Blackman. The trip was so successful that it was repeated this year. The party stopped at the new Mills Hotel No. 1, where about 1,500 rooms are occupied nightly at twenty cents, and where 5,000 substantial meals are furnished every day at fifteen cents. They made the rounds of the hospitals, penitentiaries, almshouses, workhouses, the Morgue and the Florence Mission, where Professor Blackman and several of the students made addresses.

A detective then piloted the party through Chinatown, where the joss house, opium dens, Chinese restaurant, lodging house, barber shop and theater were inspected. They also visited social and college settlements, the Jewish Charitable Association building, with its many departments, City Hall, where Mayor Van Wyck accorded them a reception, and several of the new "model" tenement houses. Following the day's work a symposium was held at the United Charities building, addresses being delivered by leaders in the various institutions throughout the city. Most of the students remained to make private investigations on Saturday and to hear the metropolitan preachers on Sunday.

The trip is a valuable supplement to the year's study in sociology and Christian ethics. The students were greatly impressed by the greatness of the need and by the growing greatness of the means employed to meet it.

N.

Our Readers' Forum

AS TO THE KESWICK MOVEMENT

During his address Dr. Burrell mentioned the Keswicks, saying that holiness came rarely from idle introspection, but rather from active work in saving others; and the sharp and quick applause showed that the hearers thought as he did.

I do not think that these words in the New York notes of *The Congregationalist* of Jan. 20 will give a false impression to many. The readers of *The Congregationalist*, for the most part, know how to use their own judgment about what they read, and are broad-minded enough to see both sides of a question. For the sake of the few, however, who might not know the other side of this question, I must speak a small word of witness. What Dr. Burrell says is very true. The only trouble is that I cannot imagine anybody's saying that it is not true, least of all the men who are known as leaders of the Keswick movement. I am not saying that my taste approves of everything which is said at the Keswick meetings, or that I believe the wisest judgment would not do away with some of the emotional strain of the week. I do not believe in all of the doctrines. But as one who has a horror of emotion which does not find expression in helpful action, I must say that the attraction of most of the Keswick people for me has been their "active work in saving others." If we apply the test of our final Judge, "By their fruits ye shall know them," Keswick people are nobly known in England. I would rather hear George Adam Smith or Dr. Fairbairn preach than hear Mr. F. B. Meyer, the leader of the Keswick movement. But when one goes to London and sees the practical work which is done by Christ Church under Mr. Meyer as its minister, his sermons and books are given a double meaning. One movement alone of the many he has originated to help the working people—the pleasant Sunday afternoon movement—has been adopted by churches all over England and has done incalculable good. Mr. George Campbell Morgan, another of the Keswick leaders, is pastor of a Congregational church well known in London suburbs for its broad and active work. I shall mention only one other individual by name, Dr. Handley Moule of Cambridge, whose influence over all the students of England is due more to his active personal interest in the men than even to his helpful writings.

I could give a long list of those who are only hearers at Keswick and of whose active, but quiet and tactful, services I have seen and heard during my year in England. I have met them in society in the manufacturing towns, and known of what they did among the mill hands when society in general—well, was not "active in saving others." I have lived with them as fellow-students at an Oxford college, perhaps the most difficult atmosphere in England for such "fruit to be known." But it is known in five weekly Bible circles, meaning twenty-five out of a hundred women spending the first half-hour of the day in study of Christ's life. I know that among the men there are those who have held the highest university honors, and the student positions denoting the most popularity, who are praying and working their best to save other men from lives of selfishness and waste. And I know that many of these men got their inspiration from Keswick. Not from "idle introspection," however. It seems a sacrilege to use such words in connection with days spent in the severe mental and spiritual striving which decides the fruit of Keswick.

Shall we accuse Socrates of "idle introspection" because he says "Know thyself"? Shall we accuse Keswick of "idle introspection" when it combines with the maxim of the Greek philosopher the bidding of Jesus Christ, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent"? The Keswick teaching is to look

in on one's self, that one may look out and away to God. And using most freely all the helps of nature, history and human fellowship to see God, there must be times when the soul can learn only by individually waiting before him. Christ's real service to the world was decided during the forty days of the temptation. Even Gethsemane was the short echo of that long struggle. And then look at the hours and days and nights he set apart from active life for quiet communion.

I cannot really think, even if "idle introspection" were possible at Keswick, that it is a danger menacing America in this nineteenth century. We rush along in such a hurry to do that we forget to take time to be. And without the being there can be no kind of doing. Put beside this the central thought of the Keswick week of fellowship, "Without me ye can do nothing." Is it any wonder that, realizing this fact with both emotion and will, most of the people there go forth for the rest of the year better to fulfill his command, "Feed my sheep"?

Oxford, Eng.

M. B. F.

"THE SABBATH WAS MADE FOR MAN"

It was made. The Sabbath law is a law of enactment. The duty it bids would not be a duty if not bidden, as the command of Christ makes the observance of the sacrament a duty which would not have been a duty if it were not commanded. Yet a qualification of this statement is essential. The duty of using some time to worship and commune with God is not a duty simply because it is bidden. This part of the Sabbath law is natural, and does not depend on enactment. It is only the time, every seventh day, instead of the eighth or tenth, that is binding only because bidden.

The Sabbath was made for man. But this does not give man the right to do what he wishes with it, any more than the fact that the family was made for man in the beginning, as was the Sabbath, gives man the right to use the family as he wishes. It is only "the Son of man" who is Lord of the Sabbath and has power to change its enactment element, and not any other man. Man's only business is to ask, "What did God make for me when he made and gave me the Sabbath?" For God made the Sabbath for man as man, not for the children of Abraham, but to meet the needs of every child of Adam. So our only question should be, What did God make when he made the Sabbath? The answer is plain. God hallowed the Sabbath, made it especially his day. "The seventh day is the Sabbath of the Lord thy God." God even sets a peculiar sacredness on the day as his day, and looks upon and punishes the desecration of his day as a special insult to himself. Because of such desecration God punished the Jews even to captivity [Jer. 17: 27; Ezek. 20: 24].

But did not this law of enactment pass away with the other laws of enactment, even the whole ritual law? The ritual law passed away only as it ceased to be of meaning because fulfilled and superseded by Christ. Besides, notice a difference between this and every other enactment law. It is embedded in the table of the moral law, all of which we all hold to be binding, unless it be this Fourth Commandment. But the fact that this alone of all laws with an enactment element is put in with the other laws in which this element is absent should lead us to ask if there be not some reason for its presence here which separates it from other enactment or ritual laws. And do we not find this in its relation to the first three, suggesting that it, with its enactment element, is essential to the keeping of these three? If the sacredness of the Sabbath is not secured by the fourth, God will not remain the only God, idolatry and profanity will not be avoided.

But did not the Lord put a slight on the Sabbath law? Yes, on the rabbinical inter-

pretation of that law, but not on the law as it came from God. The Sabbath was made for man, to supply a deep need of his being. The maxim in law is, "While the reason remains the law remains." Surely, if ever man needed a day holy unto the Lord, to be kept sacred to religious uses, he needs it now, with the tremendous pressure of our secular life, which would crowd into the smallest space the time to be given to sacred things, the worship of God and communion with him. The reason of the law does remain, and therefore the law remains unrepealed, untouched. And it deeply concerns the church and the nation that we do not pollute God's Sabbath, for he will surely vindicate his law.

JOHN R. THURSTON.

ENFORCED IDLENESS

The Congregationalist of Feb. 24 contains a communication from Mr. James C. Heffernan entitled *The Struggle for Character*, in which he quotes Hon. Carroll D. Wright as saying that the number of men willing to work who can get nothing to do is 3,500,000. Whose fault is it? Is it the employers'?

I presume Mr. Heffernan will not claim that there are 3,500,000 men out of work for the sole reason that employers, though needing their work, yet refuse to employ them. That would be a very absurd claim. How can an employer set a man at work if he has nothing for him to do? If I have work for only one man and ten want it, must I pay the whole ten because they are out of work? Not much. What, then, is the cause of this enforced idleness? I believe that immigration is wholly responsible for it. Thousands of the poorest class of Europeans are flocking to our shores weekly who have no trade or occupation, illiterate, ignorant of any kind of work except, perhaps, digging potatoes. They congregate as much as possible in the larger cities, then hang around the street corners waiting for somebody to hire them to do something they know nothing about.

What, then, is the remedy? Put a stop to this immense immigration. People of other nations of Europe, as a rule, are more ambitious and intelligent and go into the country. Thousands of them go West, take up land and become farmers and good citizens and thereby build up our Western country. Mr. Heffernan asks, "Can we realize the misery of men out of work?" Yes, for the writer has been there himself, but he did not spend his time standing on the street corners waiting to be hired, but sought work and laid hold of anything that came in his way, and thus by patience and perseverance succeeded at length in obtaining a home of his own and a competence sufficient to carry him through the remainder of his earthly pilgrimage, when he hopes to meet all of his loved ones now gone before and spend an eternity in joyful rest and peace. Mr. H., go thou and do likewise.

ANSON.

Education

— Ripon College is rejoicing over the offer of a person who does not wish his name to be known to give \$15,000 toward the building of a Science Hall if a total sum of \$40,000 can be raised. It is expected that the friends of the college will speedily rally and furnish the required amount.

— A valuable gift to Mt. Holyoke College has been that of a new organ presented by Mr. and Mrs. William Whiting of Holyoke. It contains some of the latest electrical improvements and is considered one of the most perfect in the country. It can be played from any part of the Mary Lyon Chapel, as the cable which carries the wires is detachable and the key-desk portable. The organ was dedicated April 25, when Mr. W. C. Hammond of Holyoke gave a recital.

In and Around Boston

Working Women's Convention

Two disappointments confronted those having in charge the public meeting in Tremont Temple marking the Tenth Annual Reunion of the Massachusetts Association of Working Women's Clubs. Thursday evening was so stormy that delegations were comparatively small, and Dr. Rainsford of New York, who was expected to make the address of the evening, was unable to fulfill his engagement. Nevertheless, many scores, if not many hundreds, of loyal and courageous club women were on hand, and the association was fortunate in securing for addresses Dean Hodges of the Episcopal Divinity School, Cambridge, and Hon. William Olin, secretary of the commonwealth. Even in a convention of working girls it was noticeable that war and patriotism were words oftenest on the lips of the speakers. Dean Hodges took for the keynote of his address War and Work. He pointed out that war is more interesting than work because it appeals to patriotism, produces a sense of the individual's importance and responsibility and is an incentive to difficult achievement, but he went on to show how all these factors may be found or cultivated in our daily work. Secretary Olin told thrilling stories about the American flag which aroused much applause. Other features of the program were the address by Miss Edith M. Howes, president of the association, the report of the secretary, Miss Lillian P. Richards, and music rendered by the Jordan & Marsh Choral Union. It will be noted that the name of the association has been changed. It will henceforth be known as the Massachusetts Association of Working Women's Clubs, instead of Working Girls' Clubs.

Pushing the Curfew Movement

Col. A. Hogeland, who for twenty years has been advocating the official ringing of a curfew bell in cities, was heard with interest at the Twentieth Century Club last week and is at present meeting other appointments in New England, his headquarters being at the Cooley House in Springfield. Not all may know what the exact provisions of the curfew law are. It provides that children under fifteen shall not be on the street after nine in the summer or eight in the winter. The uniform testimony is that this regulation breaks up truancy, improves the relation between parents and children, stimulates attendance upon churches and schools and lessens crime. Colonel Hogeland is officially connected with the Boys and Girls National Home and Employment Association. He reports a remarkable increase of interest in this curfew movement during the last two years, during which time not less than 400 cities have committed themselves to it. He declares that the only element which he has found opposing it is the hoodlum element in our cities. A rousing union meeting was held in Springfield last Sunday evening, speeches being made by representative pastors and laymen and by Mr. Hogeland. A strong committee was appointed to urge the reform upon the city authorities.

Berkeley Temple School

This institution celebrated its fourth anniversary last week, beginning with a Commencement sermon by Rev. C. A. Dickinson, D. D., on Sunday, April 24. Public class exercises were held on Monday evening, the principal's reception Wednesday evening, and graduating exercises on Thursday evening, with an address by Rev. J. K. Dixon, D. D., pastor-elect of Warren Avenue Baptist Church. In response to a demand for Bible and literary classes from those who work through the day, the school last year changed its curriculum so as to provide for evening classes. The result has proved satisfactory, both as to increase in numbers and the quality of the work. The graduating class numbered six. The Bible course covers a period of three years. The main object of the school is to train men and women to become efficient lay workers in their

own local church. Rev. Lawrence Phelps is principal.

Proportionate Giving

At the Ministers' Meeting last Monday Rev. C. S. Frost of Lowell gave an earnest, practical address on Gospel Finance. He presented cogent arguments in favor of the adoption of the tithing system of giving among Christians generally, quoted and answered some of the objections often urged against this method, and gave many interesting details as to the results, spiritual as well as financial, in churches where it is in operation.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 29

The meeting was led by Mrs. D. C. Greene of Tokyo, Japan, who selected as the suggestive Scripture lesson John 10: 10, "I am come that they might have life, and that they might have it more abundantly." According to our Lord's example the Christian life must be given to the ignorant, the weak, the less favored, even to losing one's self for others—a lesson which the mother often finds it difficult to teach her children, who may not readily play the plays which other children like or give away the generous share of the tempting sweet.

Miss Crosby told of the announcement of the safe arrival of the *Morning Star* at Honolulu, April 15, after her long voyage of ten months among the islands of Micronesia. The working force there is greatly diminished by the coming away of four of the missionaries—Mrs. Price and Miss Foss from Ruk and Misses Palmer and Wilson from Kusale. Miss Foss and Miss Wilson came on directly to San Francisco, while Mrs. Price and Miss Palmer have remained at Honolulu. There are left but ten missionaries in the training schools of the three groups of islands, much in need of prayer and sympathy in their isolation.

Miss Morrill of Pao-tung-fu told of a woman who had walked a long way with her little bound feet to glean in the harvest field, to whom she told the story of the Word of Life, and who, after listening to it, said: "Tell it again; say it more slowly; we women are so slow," and then went on to say how busy she was with her daily cares and work, and lamented that after a while the soul would go away and leave the body, and then it would be too late to save it. Miss Morrill said, "I am often asked, 'What do you think the nations are going to do in China?' and I feel like replying, 'I don't know, and I don't care much what the nations are going to do in China. I want to know what the American Christians will do in China.'"

Mrs. Greene, speaking for Japan, said there was nothing so discouraging in their work there as the apathy of the churches at home, and Miss Borden presented an encouraging view of that work in the attitude of the graduates of the Doshisha with regard to the recent action of the trustees of that institution in so changing its constitution as to undermine its Christian foundation.

Miss Lamson called attention to the junior work of the board, including the auxiliaries composed of young ladies and the children's societies, and gave a word of cheer in reporting the organization of some new societies and the success of the cradle roll with the annual receptions for the very small children, which are becoming popular among the children and their mothers, referring also to the annual festival, to be held in Berkeley Temple May 7.

Miss Adams, who is in charge of the Auburn-dale home established by Mrs. Walker, spoke of its interests, of the missionaries and missionary sons and daughters who at present compose the family, and of the intention and effort to make it, as far as possible, a real home to all who dwell under its roof. The missionary ladies present gave their testimony to the value of this home.

Mrs. J. K. Browne read extracts from letters from Mr. Browne and Miss Seymour, showing the warm welcome received in their tours in the Harpoot field and speaking especially of the daily meetings in Diarbekir; also giving the sad news of the failing health of Mrs. Larkin of Mardin.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic May 15-21. Our Bodies God's Temples (Temperance Topic). 1 Cor. 3: 16-23.

Think for a moment of a man or of the race of men devoid of the Spirit of God, reduced to the level of the animal creation. Under those conditions how much better would a man be than a sheep? To be sure, we might be superior to the lower animals, but in some important respects they would outrank us. The camel excels man in swiftness of motion, the gazelle in gracefulness, the peacock in brilliancy of attire, the more intelligent monkeys exhibit an understanding which seems almost human. But even though, all things considered, man is the noblest animal in the world, our minds refuse for a moment to entertain the thought that he is only that—so much flesh and muscle, so many nerves and organs. Between the most degraded tramp and the most highly developed man we know that a tremendous chasm yawns.

And what makes this difference if it be not the fact that God dwells in man, not only in the statesman and the poet, but in every human being? We are unlike the lower animals, not because our instincts are a little sharper, our powers of observation and deduction a little keener, but because God dwells in us. He is in the glorious sunset, he is in the budding tree, but not as he is in us. Only a human being can be the temple of the Most High. From this point of view what a dignity invests our bodies. They are not as strong or as symmetrical or as perfect as we would have them. They may be subject to the attack of disease. They may be weakened by illness or old age, but they continue to be the medium through which God manifests himself most clearly to the world. I have been in little towns in England whose sole glory consisted in the fact that they were cathedral towns. The splendid temples of the Christian faith towering up in the midst of the shops and dwellings lent glory even to narrow streets and ordinary houses. So the fact that God is in us, that Christ is in us, exalts to high uses every organ of our bodies and gives to their united action a divine meaning and glory.

The practical point is that we are to make our bodies a more transparent medium for the manifestation of the spirit that is in us. We are to be pure and temperate, not merely because we shall live longer and more happily, but because we cannot be gluttons and winebibbers without grieving the Spirit that is in us, and perhaps ultimately driving him away altogether. We therefore want to keep our brains clear, our eyes and ears alert, our hands steady, our figures erect, our nerves under our control, so that others looking at us will say, "This is the house of God. This is the gate of heaven."

Parallel verses: Num. 6: 3; Prov. 4: 23; 20: 1; Eph. 5: 18; 1 Tim. 3: 3; 2 Pet. 1: 6.

At Berea College 600 students are attending this year, over half young men. This is the largest enrollment in the history of the college. Since Dr. Frost has managed the work the college has doubled in size, but the expenses have not materially increased. New teachers have been added this year. Of the Pearsons endowment fund of \$150,000, one-half has been pledged. If the remainder is secured Dr. Pearsons will give \$50,000 besides. The students' aid fund has been drawn on largely. It is maintained wholly by voluntary subscriptions, as are the other finances. About 100 of the students are from the North.

News from the Churches

Meetings to Come

EVANGELICAL ALLIANCE, Bromfield St. Ch., May 9, 10.30 A. M. Speakers, Rev. Messrs. E. E. Abercrombie and E. D. Burr; subject, Proposed Federative Work. A new constitution will be presented.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

WORCESTER CENTRAL CONFERENCE, Oxford, May 10.

WORCESTER NORTH CONFERENCE, Westminster, May 10, 11.

GENERAL ASSOCIATION OF MASSACHUSETTS, annual meeting with Second Church, Greenfield, May 17-19. Theme: The Church a Redemptive Agency.

Tuesday, 2.30 P. M. Organization. Address of welcome. Reports of the secretary, treasurer and committees. Evening session. Sermon by Rev. A. Z. Conrad, D. D., followed by the Lord's Supper.

Wednesday. Report of Board of Pastoral Supply. Topic: The Church Redeeming Its Machinery. (a) Wastes in Overorganization. Rev. F. W. Merrick. (b) New Motive Forces. Rev. C. C. Noyes. Discussion.

Topic: The Church Redeeming Its Membership. (a) The Adequacy of Present Standards of Ministerial Qualification. Rev. E. M. Chapman. (b) Making Specific the Latent Powers of the Average Member. Rev. W. L. Tenney. Discussion. Afternoon session. Annual meeting of the Massachusetts Home Missionary Society.

Business. Topic: The Church Redeeming Its Environment. (a) Immediate. Rev. F. E. Emrich. (b) Remote. Rev. Thomas A. M. Report of Committee on Sunday Observance (Labor Organizations). Topic: One Day of Rest in Seven. (a) The Voice of the Labor Organization. George E. McNeill. (b) The Voice of the Church. Rev. W. H. Allbright, D. D. Evening session. Topic: The Church Redeeming Men. (a) Converting Power—How Secured. D. L. Moody. (b) What the Church Offers Men. Rev. H. G. Hale. (c) Religious Affirmations of Modern Science. Pres. G. Stanley Hall.

Thursday, A. M. Report of Committee on Sunday Observance. Topic: The Church Redeeming the World. (a) Report of Committee on Work of the Churches. (b) The Mission Motive. Rev. A. H. Bassett. (c) The Ethics of Christian Giving. John Herbert, Esq. (d) The Service of Missions to the World. Rev. S. W. Brown. Discussion. Closing exercises.

Entertainment can be had at the Mansion House for \$2 or \$2.50 per day; Elm House \$1.50; American \$1.25 or \$1.50; at private houses for \$1.00. Address, Rev. G. Glenn Atkins. Railroad rates will be published next week.

ANNUAL MEETING AMERICAN TRACT SOCIETY at 24 Bromfield Street, May 25, for the election of officers and whatever business may come before the society.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Indiana,	Indianapolis,	Tuesday, May 10.
Illinois,	Chicago,	Monday, May 10.
Massachusetts,	Greenfield,	Tuesday, May 17.
Michigan,	Grand Rapids,	Tuesday, May 17.
Ohio,	Medina,	Tuesday, May 17.
New York,	Watkins,	Tuesday, May 17.
South Dakota,	Huron,	Tuesday, May 17.
Iowa,	Hampton,	Wednesday, May 18.
Pennsylvania,	Kane,	Tuesday, June 14.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank B. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House, 153 La Salle St. Miss Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices or to I. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 1 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one or more dollars for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Waittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) the sum of _____ (quest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street,

Boston. Open day and evening. Sailors and Landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

OF SPECIAL NOTE THIS WEEK

Work among children and youth exploited by State bodies in the Southwest.

Peterboro, N. H., celebrates its fortieth anniversary and Wayne, Mich., its fiftieth.

Pastors on the move in New York State.

A Bay State church honors Mendelssohn on his birthday.

The excellent showing of a Massachusetts conference as to growth in church membership.

An Episcopal clergyman, formerly Presbyterian, welcomed into the Michigan Congregational fold.

The unification of benevolent work in the local church urged and illustrated at the Missouri Association.

Progress of church federation in Worcester.

A new church in Indiana, mainly composed of former Presbyterians.

THE CHURCHES IN THE WAR

[See initial paragraph on editorial page.]

Rev. C. O. Day has been granted a three months' leave of absence by Center Church, Brattleboro, Vt., to go as chaplain of the First (Vt.) Regiment National Guard, which has volunteered for the war.—Rev. P. H. Moore of Saco, Me., is reported to be organizing a company for military service.—Rev. H. H. Kelsey, pastor of Fourth Church, Hartford, Ct., has been granted leave of absence for the campaign, and has left for Niantic where he is chaplain. Mr. E. F. Sanderson of the Middle Class, Hartford Seminary, and Mr. A. C. Fulton, a Junior, have enlisted in Company K of this regiment. Rev. J. L. Sewall of North Brookfield has offered his services as chaplain of a Massachusetts regiment.

Dr. Nehemiah Boynton of First Church, Detroit, writes: "Eight or ten of my best young men are off for the war, and my time is filled with patriotic speeches and calls at troubled homes. Last night we arranged for a fine flag to float over First Church, and the names of all our enlisting boys are to be on the walls of our chapel. You see that, like Massachusetts, we figure in navy as well as in army." Dr. Boynton also gave an address full of sound advice to the Detroit troops on the eve of their departure for the front.—At Hookanum, Ct., the pulpit has been draped with the stars and stripes, and is to be so adorned until the war closes.

Rev. C. R. Gale of Marshalltown, Io., gave, April 24, a stereopticon lecture on The Golden Rule versus the Spanish Rule in Cuba. The views shown were from recently taken photographs of Cuban life, the insurgents' struggle for independence, the Maine disaster, etc.

Rev. J. W. Cooper of South Church, New Britain, Ct., announces a series of sermons during May on Present Day Lessons from Spanish History, as follows: Chivalry and Honor, The Heel of Despotism, The Spanish Inquisition, Greed for Gold, Holy Days. In Providence, R. I., April 24 brought out a number of sermons on such themes as How Long Will the War Last? The Divine Hand in the Present War, Why This War? Rev. Messrs. C. E. McKinley of Rockville, Ct., G. A. Tewksbury of Concord, Mass., William Knight of Central Church, Fall River, Chaplains Asher Anderson of Meriden, Ct., and Drs. J. E. Twitchell and Newman Smyth of New Haven and Dr. J. G. Davenport of Waterbury are among the legion who have preached on the conflict. Rev. William Knight has also written several stirring war poems. Of

the large number who have gone from Fall River eight in the naval brigade and one in the militia have gone from the Central Church and society. Fowler Church sends its S. S. superintendent and two other valuable members. As the different companies left each had a large escort of leading citizens leading or joining in the procession. Mr. Knight marched with them as they went to take the boat.

A Michigan correspondent writes: The State has been profoundly moved by the marching away of the State troops. Sermons were preached to them in many Congregational pulpits. The volunteers include a large proportion of our members, the Congregational churches of Grand Rapids alone sending out about forty men, among them an only son of Rev. F. E. York of South Church.

Nearly all the Grand Rapids (Mich.) churches are sending some of their bright young men to the front. Park leads with twelve of her sons.—Four members of the Men's Club of Woodward Avenue, Detroit, being members of the Naval Reserve, have gone with that organization to the front.

The most up-to-date illustration of the church trying to be all things to all men occurs at Webster City, Io., which announces that war bulletins, received by the pastor up to ten o'clock Sunday morning, will be read from the pulpit at the morning service. This will doubtless prove quite a drawing card, as the Sunday newspapers do not reach Webster City until late in the afternoon.

THE TENNESSEE DELEGATES MEET

The annual meeting of the Tennessee Association was held, April 13-17, in the First Church, Chattanooga, Rev. J. E. Smith, pastor. Rev. G. W. Moore preached the sermon. After organization, encouraging reports were heard from the churches. Papers were read on The Need of the Holy Spirit in Our Work, Ministerial Support, Mormonism, The Sunday Night Service, The Educational Standard for the Ministry, and Benefit of Organization in Sunday School Work. The first evening was given to the representatives of three of our six societies: Dr. J. H. Frazee for the Church Building Society, Rev. G. W. Moore for the A. M. A., and Pres. E. M. Cravath of Fisk University, who has been abroad, gave impressions of the great work done by the A. B. C. F. M.

The Woman's Missionary Union, Mrs. G. W. Moore, president, and Mrs. J. E. Smith, secretary, held an interesting Sunday afternoon meeting. Miss Nancy Jones, ten years a missionary in Africa under the A. B. C. F. M., gave a clear, interesting account of her experiences. The union pledged its support to the Indian work at Santee Agency for another year.

The council called by the People's Church at New Decatur, Ala., was set for one morning, Rev. T. S. McCallie acting as moderator and Rev. G. W. Moore as secretary. The candidate for ordination was Mr. I. G. Hamblen, a graduate of the Chicago Seminary. Rev. C. W. Dunn preached the sermon. J. E. S.

THE FLORIDA ASSOCIATION

Under bright skies, with war rumors in the air, its nearness made evident by the passing of trains loaded with southbound soldiers, this body gathered at Jacksonville April 19. A new brick edifice, now nearing completion, rises beside the old house. Rev. A. M. MacDonald is pastor. The seventy-eight churches were represented by thirty-two delegates, and the W. H. M. U., which held a contemporaneous session, by a good number of women. Rev. C. W. Frazier was chosen moderator, Rev. C. M. Bingham assistant and Rev. Messrs. Mason Noble and G. W. Hardaway scribes.

The opening sermon was by Rev. D. M. Breckenridge on The Value of Secular Truth. Rev. Mr. MacDonald made an appropriate address on Practical Congregationalism. Rev. Mr. Noble gave the report on the churches.

showing a growth. The Key West church is the largest, with 188 resident members. Its wide-awake pastor, Mr. Frazier, made an instructive report, telling of cheering progress made in this unique place. During the year to all our churches 311 members were added, making a net gain of 178. The resident membership is over 2,000. Benevolent contributions amounted to \$2,375, and the amount raised for self-support was \$13,675. Seven churches have been added during the year. Supt. S. F. Gale, who now cares for Alabama in addition to Florida, added life to the association. Congregational Christianity owes this indefatigable worker a debt of gratitude.

The Wednesday afternoon session had an interesting address by Rev. F. M. Sprague on Success Through Surrender, and a paper by Rev. W. M. Gay on How We Exalt That Which Is More Above That Which Is Less Important. The evening was given up to the State and the national H. M. S. and to four other benevolent societies.

Rev. and Mrs. E. P. Herrick were present with four little Cuban girls from Tampa, who sang in their native tongue. They are all members of the new Cuban church in Tampa. Mr. Herrick made an address on the needs of this expanding work, which reports 130 scholars in Sunday school, 100 in the day school and 61 members in the church. Rev. S. F. Gale and Pres. G. M. Ward also made enjoyable addresses.

The last day was full of interest. Prof. L. A. Austin read a paper on What Is Paramount in Respect to Christian Doctrines? Mrs. Herrick read a paper on her Cuban work. The Cuban girls recited a selection which greatly pleased the audience. Rev. C. Campbell preached an able sermon, which was followed by the communion.

The evening was devoted to Christian Education. Rev. H. M. Grant of Charleston spoke ably of The Right Kind of Education for the Ministry. Professor Lathern told of The Education that the People Need. Dr. S. D. Paine, with his usual fervor, described the Spiritual Church.

Resolutions were drafted, expressing sympathy for Cuba and for our country in this crisis, and the hope that victory may be ours and all be overruled for the advancement of Christ's kingdom. The association is to meet in Key West next year.

E. P. H.

MISSOURI ASSOCIATION

The thirty-fourth annual meeting was held with First Church, Kansas City, April 26-28, the other local churches assisting. The annual meetings of the Women's Missionary Societies were held in connection. Thanks to a skillful committee on arrangements and another on co-ordinating the work of the association and affiliated societies, this meeting was so wisely planned and successfully carried out, the program such a unity, the lines of demarkation so unobservable, that henceforth the Congregational family of Missouri will sit at a common table. We shall no more presume to say "the association and the women" than in these days of patriotic fervor we would dare say "the people of the United States and the women."

This suggests a unique feature of this association. The ladies of a neighboring church were asked to provide its dinner. "Who ever knew a Methodist refuse a chance to earn a dollar for the church?" said their president. The association rejoiced in the presence of their hostesses in the meetings and at the table. The usual attractions of the city were enhanced by perfect spring weather. Notwithstanding this and the interest in war bulletins, attendance was constant and interest unflagging from opening to close.

The general topic was Conditions of Denominational Advance. The relation to this of the Home Missionary Union received fresh illustration in its reports and plans. Its organization was never more alive or its work more effective. Besides the ordinary work

it is endowing a lady principal's chair in Drury College, toward which it has \$12,250, and with the Endeavor Societies it supports the principal of Noble Academy. The stirring speeches of the Endeavorers were on the theme The Society and Denominational Advance. One of marked enthusiasm was on Denominational *Esprit de Corps* in the Society.

The theme of the sermon by Rev. Pearce Pinch was Persistence of Forces Culminating in Christ, and contained no note of pessimism. The reports of the Education Committee, of Drury College and the six academies showed that special obligations and opportunities rest upon us in this region in the matter of education.

Rev. Theodore Clifton, new secretary of the Education Society, warmly welcomed as a former pastor in the State, urged the claims of his society to equal recognition with our other great benevolences. A resolution was adopted, calling on all the churches to remember all the societies of the denomination with an offering each year. Following the report of the Sunday school superintendent on its relation to denominational advance was a paper of marked power, by Rev. Albert Bushnell, on The Holy Spirit and the Sunday School. The discussion of this paper, with another by F. V. Stevens on The Family and the Church, was deeply earnest and suggestive.

Superintendent Wray lifted a Macedonian cry in behalf of the despised dwellers in the hills and hollows of southern Missouri, showing their splendid ancestry and possibilities. Mrs. Caswell, Secretaries Choate, Cobb, Roy and Hitchcock brought each a message of urgency and fellowship. Dr. Warren spoke of the Moribund Church, and Dr. Burnham pleaded eloquently for a Ministry of Education, of Character and of Spirituality. The Missouri Branch of the W. B. M. I. reported its remarkably prosperous work for the year and made its appeal for the world. The Unification of Our Benevolent Work in the Local Church, a careful study in church administration by Mrs. A. W. Benedict of St. Louis, referred particularly to the matters of increasing missionary information and broadening the area of benevolences.

The association recommended its practical suggestions for adoption by the churches. Inspired by addresses and discussions of the general topic, the meeting closed with a zeal for the simple church of New Testament pattern, a warmth of spiritual fervor and a loyalty to Christ and his work seldom equaled in its history.

W. L. S.

CONGREGATIONALISM IN THE LONE STAR STATE

The North Texas Association held its fourteenth annual meeting at Palestine, convening on the evening of April 12, when Rev. C. A. Gleason, the retiring moderator, preached a helpful sermon. On the morning of the 13th Rev. F. A. Hatch was chosen moderator and Mrs. F. R. Leonard scribe. An open parliament was then held on Obstacles in the Way of Church Work and How to Overcome Them. In the afternoon Mrs. Leonard read an inspiring paper entitled The Children and the Church, which was followed by one from Mrs. S. I. Sloan upon Christian Endeavor and Congregationalism. Both papers evinced familiarity with the subjects and deep interest in the children. They were enthusiastically received and were followed by discussion. In the evening Rev. F. A. Hatch made an address on the work of the American Board, illustrating with stereopticon its missions in Japan. On the morning of the 14th devotional exercises, by Mrs. S. I. Sloan, were followed by a Bible study, by Rev. Luther Rees, on The Practical Bearing of the Lord's Return. Reports from churches were encouraging. After a bountiful dinner, served at the church by the King's Daughters, Rev. C. A. Gleason read an interesting paper on The Faith and Polity of the Congregationalists, which was followed by one on The Rela-

tion of the Young People to the Church, by W. E. Edmonds, secretary of the Y. M. C. A., and this by an address on The Work of the Home Missionary Society, by Rev. Luther Rees. Judge D. H. Scott and Messrs. C. W. Mertz and E. M. Powell were appointed a committee on missions. Rev. C. A. Gleason was nominated for corporate membership in the American Board.

This was a profitable gathering. The need of a forward movement was emphasized. A resolution pleading for men and money was sent to the Home Missionary Society and one asking for a Sunday school missionary was addressed to the Sunday School Society. All were impressed that now is a critical time in this State. Two churches have assumed self-support during the year and all are desirous of extending the work as rapidly as possible. The association adjourned to meet in semi-annual session at Denison on the second Tuesday in October, 1898, and selected Paris as the place for the next annual meeting.

In the evening of the 14th the beautiful and substantial church edifice at Palestine was dedicated. It was built in 1891 but was not dedicated then on account of a small debt. A statement was made by Rev. F. E. Hall, the present pastor, under whose ministry the church has been brought to self-support and the debt has been raised. The total cost of church and parsonage is over \$13,000. The faithful work of Rev. E. F. Fales, the former pastor, was recognized repeatedly during the service. Rev. C. A. Gleason read the Scripture and led in prayer. The dedicatory sermon was preached by Rev. Luther Rees from Josh. 4: 21, "What mean these stones?"

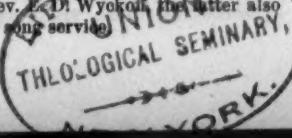
L. R.

THE ARIZONA ASSOCIATION

The fourth annual meeting was held at Tempe, Rev. Daniel Kloss, pastor, April 15-17. The change from the former practice of including Sunday in the session proved satisfactory, more good resulting to the entertaining church, it is thought, than heretofore.

The only Mexican work attempted by our denomination is carried on at this place. The beginning was made a little more than two years ago, and in the following July a church of eleven members was organized, which now numbers thirty-four. Juan Soza, the native helper, upon whom most of the work has lately fallen, was approbated to preach at this meeting. While not educated, he is an unusually intelligent and influential Mexican, the success of his work thus far having demonstrated his right to do it. An evening session was held with this church, with addresses by some of the visiting brethren. The one by Rev. J. H. Heald was in Spanish, the others interpreted. The association was impressed with the value of the work being done and the greatness of the opportunity among the 1,800 Mexicans in this portion of the valley, and encouragement was given to the young church.

Reports from the churches were in the main encouraging, fair gain having been made during the year, and that often in the face of greatest difficulty. Sec. Washington Choate of the C. H. M. S. contributed stimulating addresses and counsels. An exceedingly interesting session was devoted to the different forms of children's work. A general address on The Value of and Our Responsibility for Childhood and Its Proper Care, by Rev. E. D. Wyckoff, was followed by others on the relations to children of The Sunday School, by M. W. Messenger; Junior Christian Endeavor, by Rev. J. H. Heald; The Public School, by Prof. F. S. Hafford; and The Home, by L. A. Sherman. The discussion brought out by these addresses was no less valuable than the excellent papers themselves. A children's meeting Sunday afternoon proved interesting to adults as well. Talks to the children were given by Prof. F. S. Hafford, Rev. F. S. Drew and Rev. E. D. Wyckoff, the latter also conducting a song service.



Other topics discussed were: Is There a Decrease of the Sense of Sin and Guilt? by Rev. Joseph Bowron and Rev. E. H. Ashmun; How Can We Reach the Non-Church-Going People? by Walter Hill; and The Church as an Evangelizing Agency, by Superintendent Ashmun and Secretary Choate. The sermon was preached by Rev. J. H. Heald from Heb. 7: 25—"Wherefore, also, he is able to save to the uttermost them that draw near unto God through him." Some Congregational brethren from the neighboring city of Phoenix, now members of a sister denomination, rendered valuable aid on the program. E. H. A.

THEOLOGICAL SEMINARIES

Bangor

Instead of Commencement addresses by graduates, as is customary, this year there will be an address to the class by Dr. Edward Hawes of Burlington, Vt., an alumnus.

Hartford

The Seniors in their course in systematic theology have taken up Professor Clark's Outline of Christian Theology, just published.—At the funeral of Dr. Jeremiah Taylor, for many years a trustee, Professor Perry represented the seminary.

Yale

The requirements by the New Haven Central Association for approbation to preach were more stringent than ever this year. A written examination was held involving statements of belief on every article of the Creed of 1883, and statements of Christian experience and an outline of theological belief were followed by questions. A sermon or portion of a sermon was also read.—Comparatively few students can get remunerative supplies for the summer and many cannot even obtain home missionary work covering expenses.—The Senior Class has elected W. C. Ferris president, H. J. Wyckoff vice-president, Quincy Blakely secretary, and C. F. Stimson toastmaster.—Among last week's lectures were those of Dr. C. R. Palmer and Hon. C. J. Bonaparte of Baltimore; also two special lectures on The Quality of the Picturesque, by Hopkinson Smith, and Wordsworth, by Prof. William Knight, LL. D., of St. Andrews, Scotland.—The Downes Scripture and hymn reading prizes were won by H. M. Witman and Aaron Breck of the Senior Class, and L. T. Reed and Warren Morse of the Middle Class.—A. H. Haigazian and C. S. Macfarland of the Graduate Class have been elected to membership in the American Oriental Society.—Prof. Samuel Harris spoke before the Middle Class last Saturday, this being the first class which has not had the privilege of his lectures.

Chicago

Monday and Tuesday the German department held its examinations. This has been a year of unexampled prosperity. Seventeen students have been in attendance, who, under the leadership of Professor Paeth, have maintained three missions in Chicago. On Monday 15 German ministers, who had attended the General German Conference in Chicago, were present at examinations. Thursday Professor Paeth and Mr. Fox sailed on the Fürst Bismarck from New York, the former for study at the University of Tübingen and the latter at the University of Berlin.—Professor Mackenzie, now supplying New England Church, speaks hopefully of attendance on the five o'clock vesper service, recently introduced.—Professor Curtiss has been called on to officiate three successive Sundays in the raising of church debts. April 10 he was at Bethany, where over \$1,400 were pledged; the 17th at Austin, where \$850 of the \$1,000 needed were subscribed; and the 24th at Sterling, Ill., where, after an all day effort, over \$4,600 were secured, practically clearing the church of debt before the dedication service at 9 p. m.

CONFERENCES AND ASSOCIATIONS

MASS.—Woburn Conference met with Union Church, Medford, April 26. This church is a small one aided by the Home Missionary Society and has 90 members, of whom nine were recently received. The conference topics were: The Work of the Congregational Church Union, Distinctive Marks of a Christian, Opportunities in the Work of the Sunday School Society, The Practical Side of the Sunday Question.

Andover met with Central Church, Dracut, April 26. The general topics were: Manifestations of the Spirit in the Church and The Relation of the Churches to the Foreign Population. There was also a vigorous paper defending the Validity of Congregational Ordination. The sermon was by Dr. J.

M. Greene. Reports showed that the increase of church membership in 1897 was relatively twice as great as the increase of population. The ever recurring difficulty as to the division of the old First Church, Lowell, appeared again in the matter of the conference statistics. A committee secured the assent of both churches to a revision of the roll of members to be made by the two clerks and a disinterested third person, who shall assign the members to each church in accordance with their expressed preference, the non-resident members who express no preference to be dropped from both rolls, and the resident members who may decline to choose to be counted with the Trinitarian, which has the past records of the First Church.

An interesting session of Hampden County Conference was held at Agawam, April 27. The general subject was The Home. Rev. F. B. Makepeace preached a helpful sermon on Its Relations to Church and Society, and was followed by addresses on Family Worship for the Sake of the Church, Home Training for the Sake of the State, and Home Training for Society's Sake.

Strong resolutions regarding the observance of the Sabbath were adopted by the South Berkshire Conference. They deplore all forms of Sunday pleasuring, regard the opening of drug stores for the sale of soda water and cigars as a violation of the statutes, protest against Sunday century runs, lament the opening of post offices on Sunday, pledge to the withdrawal of patronage from those who defy Christian sentiment on this subject, and request that all the pastors preach special sermons a given Sunday on Sabbath Observance.

The Deerfield church was filed by the meeting of Franklin County Conference. Lessons were drawn from our annual statistics. Other topics treated were: The Effect of the Present Liberal Movement on the Bible and on the Life, and Conditions of Spiritual Life and Power in Service.

The Old Colony Conference gathered at Middleboro, with Central Church, April 19, 20. Among subjects discussed were: The Systematic Cultivation of the Christian Life, Our Congregational Benevolences and How to Advance Them, Some Characteristics of a Christian Man. Dr. Arthur Little gave an address on Our Congregational Heritage, Rev. M. C. Julien a lecture on A Trip Through Modern Palestine, and Rev. J. A. MacColl preached the sermon.

N. Y.—Western New York Association held its annual meeting, April 26, 27, with the church at Niagara Falls. Rev. W. E. Dudley, pastor. This association is the largest in the State and attendance at this meeting was the fullest for years. Rev. F. S. Fitch, D. D., preached the sermon. Papers were read on The Keswick Movement, Improvement of the Prayer Meeting, Attractive Elements in Public Worship, Ministerial Education, Churches and Ministers. The interest developed in the last two topics resulted in the following action: *Resolved*, That the Western New York Association puts itself on record with the Suffolk South of Massachusetts and other associations in emphasizing the necessity of maintaining in all cases our historic standard of ministerial education in our denomination; and the association is confident that its members will do their utmost in council and elsewhere to make these resolutions effective.

ILL.—Southern Association held its semiannual meeting in Albion's new building April 19-21. The program included a sermon by Rev. S. J. Malone, a lecture on The Power of Habit by Rev. Michael Burnham, D. D., of St. Louis, and the topics: The Importance of Revivals and How to Promote Them, The Importance of the Regular Pastorale, Woman's Board of Missions, The Relation of Woman's Work for Missions to the Kingdom of Heaven, Our School—the Southern Collegiate Institute, Higher Education, What Does Jesus Really Offer to Become to Us? What Is Jesus' View of a Successful Minister and a Successful Church? The Message of Applied Christianity, The Church Building Society, The Home Missionary Society, Woman's Work in Foreign Missions.

MO.—The spring meeting of the St. Louis Association was held at Immanuel Church, April 21. The Attitude of Churches to the Changing Conditions of Modern Life was chosen as the topic of the day. Under that general head were discussed such subjects as: The Attitude of Churches Toward American Citizens of Foreign Birth; Toward the Results of Biblical Scholarship; Toward Present Social Conditions; Toward the Training of Youth and Toward the Down-town Population. A paper worthy of note and one which struck a new key in St. Louis Congregationalism was presented by Mr. O. L. Whitelaw, a prominent business man, on Church Endowment. He pointed out what was being accomplished in other cities and in other denominations through endowments, and in the interest of

the work in the future urged the plan on the churches represented. In the evening the associational address was made by Rev. J. G. Johnson, D. D., of Chicago, who is now supplying First Church, St. Louis.

The spring meeting of the Springfield Association was held at Rogers, Ark., April 19, 20. How to Utilize the Forces of the Church, Obstacles Encountered in Church Life and Work, Standards for Our Ministry, Congregationalism versus Independence, and The Administration of Our Benevolent Societies were the topics discussed. The association upon visiting Rogers Academy in a body found that pioneer educational institution of northwestern Arkansas, so long fostered by the Home Missionary Society, in excellent condition. The usual interest in missions, home and foreign, was manifested in the discussion of the papers, the woman's hour, the addresses of Superintendents Wray and Sutherland, and the offer of Pres. H. T. Fuller to address each church once upon foreign missions and once on Drury College and the five academies within the bounds of the association.

ORE.—West Willamette Association met at Beaverton, April 26, 27, nine of the 14 churches being represented. Topics were: The Sunday Secular Newspaper, Christianity a Missionary Religion, The Holy Spirit, Christian Education, What It Costs to Be a Congregationalist. Rev. Austin Rice preached on The Coming of the Kingdom. The next meeting will be at Gaston, April 13, 1899.

CLUBS

MINN.—The Minnesota Congregational Club held its April meeting with Plymouth Church, St. Paul. It was ladies' night and the program was given up to them. Under the general topic Recent Literature, Miss Annie W. Sanborn of the Pioneer Press considered the subject As Literature, and Adelaide Upton Crosby read a paper on Its Religious Teachings. The club is planning an outing the last of May.

MO.—The Springfield Club arranges for two meetings each year of a character to bring the churches of the city into closer fellowship. Such a gathering was held April 1 at Central Church, with large and enthusiastic attendance from all the churches. The general topic was, What Does Congregationalism Stand For?

NEW ENGLAND

Massachusetts

[For Boston news see page 665.]

BEDFORD.—At the recent annual meeting of the parish it was found that all expenses were met, so that no special effort to raise funds was necessary. Rev. Edwin Smith is pastor.

CLINTON.—The resignation of Rev. W. W. Jordan came as a surprise to most of his congregation, and they have urged him to take a few months' rest and return to his work. But the condition of his health seems to require complete release from care for some time. The parish is a large one, and a fine new edifice is being built. Mr. Jordan has been the pastor of this church for rather more than five years. Its membership is nearly 500, and about 350 families are included in the congregation. In addition to his parish labor, he has been for four years a member of the Prudential Committee of the American Board.

LOWELL.—Pawtucket. A farewell service was held in the house of worship erected in 1794 the evening before the work of removal from its present site was begun. The pastor, Rev. W. D. Leland, presided. Congratulatory addresses were made by representatives of other local Congregational churches, and there were pleasant reminiscences by prominent members. The old edifice is to be used by the congregation during the building of the new one, which is to occupy the site of the old and afterwards this relic of the days of George Washington will be torn down. As the expense of building is already provided for the new structure will doubtless be dedicated clear of debt.

FALL RIVER.—Central. Rev. E. A. Buck is just recovering from prolonged illness. He has been in missionary service with this church 31 years. Following a Sunday evening series on The Journeys of Jesus, presented with the aid of a large illuminated map, the pastor is now giving a series on Christ's Stories for the Times—the Parables. This church has recently forwarded a cash contribution for Cuban relief. The Sunday school has three adult Bible classes of 20 members or more each. The pastor's Easter Company for instruction on becoming a Christian had 40 members under 18 years of age during the seven weeks of its continuance. Fourteen persons, representing five nations, were admitted May 1.

WORCESTER.—The Ministerial League met in the All Saints Episcopal Church April 18. Dr. E. C.

Moore of Providence gave An Outline History of the New Testament Canon.—A large company of representatives of all the evangelical churches met with Union Church, April 19, to discuss Church Federation. The scheme was heartily indorsed, and a committee appointed to present a detailed plan of operation. This is to district the city and apply the parish idea. Each church will be assigned its parish. The neglected districts will also be assigned to churches. Frequent canvasses will be made and every family indicating a church preference will be reported to that church, and all others will come under the church in charge of the district. If the plan is faithfully worked every Protestant family will come under care of some church.—*Belmont.* This church has finally voted to disband. Efforts having failed to unite with Summer Street or to build a new edifice, the church saw no other way. The membership is nearly 175, with a flourishing Sunday school of 300. It is possible the City Missionary Society may take charge of the work and hold it together until a way is found to care for the whole field.—*Pilgrim.* Rev. Alex. Lewis is having notable success with the Sunday evening service. On the rainy Sunday, April 25, the morning attendance was 206, the evening 239 and 219 were at Sunday school.

SPRINGFIELD.—*South.* The pastor, Rev. P. S. Moxom, D. D., sailed for England, April 27, to be absent through May. He represents the American committee to arrange with our British brethren for the meeting of the International Congregational Union, to be held in Boston next year. The pulpit was supplied May 1 by Dr. E. G. Selden of Albany, a former pastor. The other preachers for the month are Professors Harris of Andover, Tyler of Smith and Stevens of Yale.—*First.* The Bible school has organized a male quartet, consisting of the pastor, superintendent and two others, and is having special music every Sunday. A patriotic service was held April 24.—*St. John's.* Under the new pastor, Rev. F. W. Sims, the C. E. Society is having large attendance and deepening influence.—*Hope.* A stereopticon review of the S. S. lessons attracted a large audience on a recent Sunday evening. Pictures, readings and songs on the life of Christ thrown on the screen made the service one of interest and profit. A weekly teachers' meeting is held to study not only the lesson but methods of teaching. Teaching in the various departments is illustrated on successive evenings.

HOLYOKE.—*Second.* The 50th anniversary of Mendelssohn's death was observed by a lecture by Dr. Blodgett of Smith College on the Permanent Power of Mendelssohn. Selections from the great composer's works were rendered as illustrations. Dr. Blodgett was a pupil of Mendelssohn.

At the annual meeting of First Church, Northampton, it appeared that the benevolences last year reached \$1,848.

Maine

BATH.—*Winter Street.* The pastor's training class, numbering about 20, met with him for instruction in the fall, and this spring will meet again, preparatory to church membership. The parsonage has been extensively repaired, and the vestry reshingled.—*Central.* Rev. A. F. Dannels superintends two successful classes in manual training. This year they have two rooms in the Y. M. C. A. building, and are partly under the auspices of the association. A large chorus choir leads the church music.

EASTPORT.—About \$600 have been raised by subscription for repairs on the meeting house. Work will begin in a few weeks. During the past year \$200 have been paid on the debt, now reduced to \$750. The church services are well attended, with congregations increasing, and the Sunday school is the largest in the history of the church.

SOMESVILLE.—The generous sum of \$150 for parish expenses was realized from a birthday party. The women are preparing a box of clothing for Good Will Farm.

AUGUSTA.—Last year the women paid \$333 towards repairs on the parsonage, and they have pledged \$300 this year for current expenses.

BANGOR.—*Central.* The annual meeting of the State Bible Society was held here, with an address by Dr. J. L. Jenkins.

Rev. Dr. Fenn of Portland, Rev. E. P. Wilson of De ring and Rev. G. W. Reynolds of Gorham have started for vacation trips in the South.

New Hampshire

PETERBORO.—*Union* has just celebrated its 40th anniversary on two days. Professor Hyder, D. D., of Andover preached two sermons and addresses were delivered by neighboring and town ministers, by the first pastor, Rev. George Duntan, and others. Rev. A. McCord of Keene also preached. The historical address by Deacon Pierce and the poem by

Miss Partridge, written for the occasion, were fine efforts. The music by the choir was an especially attractive feature. The church has had four pastors. Dr. W. H. Gane came in 1894, bringing experience and culture. The church has not exhausted its vitality for the best work, but with a structure fitted with all modern equipments it can do still better service.

PEMBROKE.—The Ladies' Aid Society has had a successful year, and its receipts have helped substantially in defraying current expenses. The church is sorely bereaved in the recent death of Mrs. Mary Thompson, one of the oldest and most helpful members. She was always deeply interested in its temporal and spiritual prosperity, and was largely instrumental in securing the erection of the new chapel.

HILLSBORO CENTER has suffered a great loss in the death of Miss Rebecca Robbins, for nearly 60 years a member, a regular attendant and one of the largest financial supporters.

The April issue of the *Granite Monthly* contains an interesting article upon the past and present history of Plainfield, Meriden parish and Kimball Union Academy, written by a resident of Meriden, Miss Kate J. Colby. Friends and members of the old church and academy will find pleasure in reading this.

The foundations of the new parsonage in North Hampton are nearly ready for the superstructure.—The C. E. Society at Hillsboro Bridge has purchased a new piano for the vestry.

Vermont

BELLOWS FALLS.—The new pastor, Rev. J. H. Reid, begins work with encouraging prospects. Twenty-seven united with the church at the May communion, 24 on confession, the fruit of late evangelistic services. The 26th anniversary of the Bible class of C. W. Osgood was celebrated April 28 with appropriate festivities, including a collation and post-prandial speeches, making the occasion very entertaining and enjoyable. The class has a present membership of nearly 100, and is the result of much personal work on the part of the teacher, and a patient, untiring study of the Bible.

Rhode Island

PAWTUCKET.—*Weeden Street.* An illustrated four-page leaflet, showing the present building and the architect's plan for its enlargement, is a recent feature. It contains a summary of membership of the church and its various adjuncts. The present enrollment at the close of the sixth year is 248, with a Sunday school of 407. The proposed enlargement will cost \$7,000, which must be in hand previous to beginning the work. A chart of 700 squares is now being covered with red disks, each signifying a pledge of \$10. The expectation is that July 1 will show the chart completely crimsoned.

BRISTOL.—The installation of Rev. T. Newton Owen as pastor of this historic church took place April 28. Rev. J. J. Woolley of Pawtucket was chosen moderator, Rev. William T. Holmes scribe. The sermon at the public service in the evening was preached by Rev. S. H. Virgin, D. D., of New York.

Connecticut

NEW HAVEN.—*United.* In May 22 new members were received, 19 on confession.—At *Taylor Memorial* 12 were received, nine on confession, making a total of 49 additions during the 11 months' pastorate of Rev. A. M. Hall, an increase of over 50 per cent.—*Dwight Place.* The departure of Mr. P. A. Johnson, who has been assistant pastor for two years, is universally regretted. The standing committee of the church has presented him with a handsomely engrossed set of resolutions, testifying to the high estimate placed upon his mental qualities, high moral character and faithfulness. His S. S. class presented him with a purse of gold. Mr. Johnson will work in the West.

BURLINGTON dedicated a new \$1,300 chapel April 27 free of debt. An extra \$400 for furnishings and repairs on the main building were also provided for. The dedication covenant, in which pastor, church, Sunday school and Endeavor Society participated, was peculiarly appropriate and impressive. The new chapel forms an L with the main building, producing a satisfactory architectural effect.

EAST HAMPTON.—The work of raising money for a new carpet is going rapidly forward. One woman has given \$50, two \$10 each and ten \$5 each. Envelopes for gifts have been sent to all the women of the church and congregation.

WINDSOR LOCKS.—The committee who canvassed the parish with a view to introducing the free pew system has reported adversely on the project.

BERLIN.—The church and society, in accepting Rev. E. E. Nourse's resignation, voted not to open its pulpit to candidates, but to secure a regular supply.

Ellington has engaged Rev. D. E. Jones of Broad Brook as supply for a year.

MIDDLE STATES

New York

BROOKLYN.—The late Mrs. C. S. Buck left the following bequests, among others: \$5,000 each to the A. M. A., the Y. M. C. A., the Y. W. C. A. and the Church of the Pilgrims in Brooklyn; \$2,000 each to Bangor Seminary and the Brooklyn Mission and Tract Society; and \$1,000 to the Congregational church, Orland, Me. The \$100,000 left to her daughter is to be divided at her death among the A. B. C. F. M., the C. H. M. S., the American Bible Society, the American Seamen's Friend Society, the Church of the Pilgrims, the Y. M. C. A. and a dozen or so other institutions.

LOCKPORT.—*East Avenue* celebrated its ninth anniversary, April 17, the pastor, Rev. W. J. Tate, preaching in the morning. In the evening a program was carried out in which all the departments of the church had a part. The membership is 190. The Easter offering amounted to nearly \$500.

The following ministerial changes in the Western New York Association are interesting. Of the 62 churches 21 have made some change in the pastorate during the past year. In 15, pastors have resigned, and in 12 new pastors have been called. There are still 11 vacant churches in the association. The average term of service of the resigning pastors is three and one-fifth years. The longest term was six years. Of the 50 pastors still in service one has served his church 15 years, two for 10 years, and the average term of these 50 pastors is three and three-fifths years.

During the past year Pilgrim Church, Buffalo, has paid off an indebtedness of over \$700.

New Jersey

GLEN RIDGE has just celebrated its decennial anniversary, which also completes the 10th year of Rev. F. J. Goodwin's ministerial life. For two years the church worshiped in the railway station and then the present beautiful but no longer adequate building was erected, the lot being given by the late Rev. J. S. Gallagher. The original membership was 43, now there are over 200. The benevolences last year reached \$1,900. The anniversary was celebrated with the reading of the history of the church by Deacon Lockwood, addresses by Drs. A. H. Bradford and F. W. Baldwin and other ministers and laymen, an anniversary sermon by the pastor and addresses by Dr. Edward Judson and others, and a sermon by Pres. C. C. Hall. Mr. Goodwin is already known among students by his *Harmony of the Life of St. Paul*, while Mrs. Goodwin's contributions to periodicals have given pleasure to many readers.

PATERSON.—The installation of Rev. Ellsworth Bonfils, April 26, was an important event in the history of this church. Seventeen churches were members of the council. This church began its existence as an Independent Presbyterian. President Hyde of Bowdoin and Rev. D. P. Hatch, secretary of the Maine Missionary Society, were former pastors.

Pennsylvania

MEADVILLE.—*Park Avenue.* Easter Sunday was a red letter day, 43 new members being received, all but nine on confession, making a total of 81 since Rev. C. W. Wilson began his pastorate last October. The Easter offering amounted to over \$200. April 18 the annual meeting was held, with supper and roll-call. About 175 persons were seated. The reports were encouraging. Among the good things reported were the carpeting of the chapel and parlor, refinishing of the chapel walls, the outlay of \$150 in repairing the organ, a barrel of clothing sent to a home missionary family and other benevolences.

THE SOUTH

Florida

Rev. E. W. Butler of Melbourne, besides supplying Eden Church every other Sunday, preaches the same day at Jensen and Waveland, two villages which have no churches of any kind and no religious services save a Sunday school in the former place.

Kentucky

NEWPORT.—*York Street.* Rev. William Johnson, pastor, is growing in interest and power. A club of 12 young men, called the Red Star Club, has been organized to reach those outside the C. E. Society. They give special attention to literary work. The club will be opened to young women. The church is endeavoring to organize a public reading circle to take up the literature of the day. So far

the movement is successful. The pastor recently addressed the school teachers of the city on Literature, and again spoke at a mass meeting of Christian Endeavor on Ancient Literature.

THE INTERIOR

Ohio

SPRINGFIELD.—*Lagonda Avenue.* When Rev. W. H. Baker, late of Portsmouth, preached his first sermon as pastor it was to the largest congregation gathered for months. The finances of the church are in a greatly improved condition. The new pastor has been given a hearty public reception and greeting. The church is unanimous in its approval and hearty support and his wife is proving an effective worker. Prospects have not been so good for years as now.

TOLEDO.—*Birmingham* celebrated its fifth anniversary, April 21, with an historical sketch, addresses by Miss Evans of Lake Erie Seminary, Rev. G. W. Belsey and Secretary Fraser, and a sermon by Dr. F. D. Kelsey. Rev. S. B. Crosby is pastor.

Illinois

[For Chicago news see page 654.]

ALBION.—*First* dedicated its new building April 17. Here also is located the Congregational academy of Southern Illinois, and both are products of the Illinois H. M. S. Between church and school there is the closest connection. The erection of a suitable house of worship at this point is quite an event. The superintendent, Dr. Tompkins, who took the lead in planting both church and school, preached the dedicatory sermon and helped raise the \$1,600 necessary to meet the appropriation of the C. C. B. S. The day was beautiful and the people came from near and far. Every chair was filled, as well as every foot of standing room. Dr. Tompkins sought to prepare the people for the mighty struggle; then Rev. F. B. Hines, president of Southern Collegiate Institute and former pastor of the church, came to his aid, and both together prevailed in securing \$1,700. Then the edifice was formally dedicated, the service being led by the pastor, Rev. E. E. Shoemaker. Superintendent Tompkins offered the prayer. At an afternoon service Rev. O. L. Kiplinger preached, and at the evening service Rev. D. M. Brown preached.

SPRING VALLEY.—*First.* As the fruit of a 10 days' meeting 36 persons have been received to this church on confession. Dr. J. H. Wilson, the pastor, also cares for the new church in Seatonville, which is making gratifying progress.

Indiana

INDIANAPOLIS.—*Covenant.* In March last several persons withdrew from the membership of the East Washington Presbyterian Church for what they deemed sufficient reasons. April 1 these individuals and families associated themselves with others in the eastern part of the city in a provisional congregation, under the care of Supt. E. D. Curtis. The rapid increase of population recently and the limited church facilities in the eastern section of the city emphasized the need for permanent services. A Sunday school with 100 attendants was organized, and cottage prayer meetings were held. The withdrawing members secured letters. A council was called, which met April 27, completed the church organization and received it into fellowship. Ninety members came by certificate from the Presbyterian church and 46 on confession. A storeroom has been rented for present uses. Rev. Anson S. Hassler has closed his labors as supply for the old church, and is interesting himself in the new congregation. He will supply the pulpit for the present. This makes the ninth Congregational church in the city. It occupies a growing field which has been hitherto without a Congregational church.—*Mayflower.* The resignation of Rev. H. N. Kinney, the absent pastor, has been reluctantly accepted, to take effect May 1. He began his labors only Jan. 1, having come from Syracuse. The beginnings of what promised to be a long and fruitful pastorate are thus terminated. His ministrations gave unusual satisfaction, and the church and its friends were rallying with hope and expectation. In February he became conscious of a chronic malady, and was compelled to try a change of climate. The church had been vacant for some months, but it immediately gave him an indefinite leave of absence, with salary continued. Seeing before him a prolonged absence, he has resigned, and Mrs. Kinney and the family will go to him in New Mexico in June. Suitable resolutions have been adopted expressive of the sorrow of the church, their regard for him and his wife and their prayers for his recovery.

ANDREWS.—Rev. J. R. Mason, the new pastor, is encouraged by growing congregations and an increasing Sunday school. April 24 the Odd Fellows attended in a body. Mr. Mason has been requested

to preach the Memorial Day sermon. Six miles to the northeast in a country neighborhood there is an abandoned Hicksite Quaker meeting house. By vote of the quarterly meeting Mr. Mason has been invited to open services there and develop it as an out-station. The place is known as Quaker Corners.

Michigan

EAST GRAND RAPIDS.—A council has been called to consider the ministerial standing of the pastor, Rev. Jacob Dyk. He was ordained as a Presbyterian minister, withdrew from the presbytery to join the Protestant Episcopal Church and took deacons' orders therein. Subsequently he withdrew from this to enter the Congregational ministry. The question was whether he should be reordained or whether his Presbyterian ordination be recognized. The council voted, but two members dissenting, to take the latter course, and proceeded to recognize him as pastor.

WILLIAMSTON has just held its annual meeting. Reports showed one of the busiest years. An old debt had been paid, the house painted, the auditorium newly carpeted and sundry other improvements made.

WAYNE, amid enthusiastic rejoicing, has just celebrated its 50th anniversary. Meetings were held every night for a week. Money is being raised for improvements on the property.

Wisconsin

PRENTICE reported at the annual meeting three new Sunday schools organized and five new openings for preaching in places destitute of services, three barrels and two boxes of reading matter distributed among the new settlers, 12 additions to the church, an increase in the S. S. attendance, contributions to five of the benevolent societies and \$100 spent on church repairs. This is a home missionary church which it was thought two years ago could not live. Rev. Alex. Chambers is pastor.

RACINE.—*First* has just put in a set of fine memorial windows, which are a great improvement. The event occasioned a recent sermon by the pastor, Rev. J. H. McLaren, on The Outer as a Symbol of the Inner Beauty. The church is working for new seats and other improvements. About 30 new members have been received during the year and more are coming. The pastor will spend his vacation in Europe as an associate delegate to the International S. S. Convention in London.

HILBERT JUNCTION.—A council of neighboring churches met here April 26, of which Sec. H. W. Carter was moderator, to advise as to the organization of a church. It appeared, however, to the council that the situation was as yet unripe for such action, and it was advised that the society and Sunday school organization be continued for a time as they are, under the care of Rev. H. S. Evert of Chilton.

WATERTOWN.—Rev. J. O. Buswell of the Bible School of this place is doing evangelistic work in north Wisconsin. Rev. G. C. Haun joined him in the work the past week.

THE WEST

Missouri

RIVERDALE.—This rural church, remote from the railroad, has enjoyed a year of prosperity, marked by increased membership and attendance and the occupation of several adjacent neighborhoods by Sunday schools and preaching services. The parsonage grounds have been improved and made productive, thus supplementing a necessarily small salary.

GRANDIN.—The pastor's week night Bible class for young men and the Boys' Brigade have been valuable features, from which, largely, 20 recent accessions have come.

SPRINGFIELD.—*First.* A second winter's experience in neighborhood cottage prayer meetings confirms their value in strengthening the unity of the congregation.

Iowa

BLENCOE.—Special meetings were begun March 1 under the leadership of Evangelist R. W. Jamison of Sioux City, and continued for five weeks. As a result 35 persons united and others are expected soon. The other local churches will also receive members. In all about 75 cards were signed, expressing a purpose to enter the Christian life.

Minnesota

MINNEAPOLIS.—*Fremont Avenue* has been holding several weeks of revival services, led by the pastor, and a number of conversions have resulted.—*Lowry Hill.* Pres. G. H. Bridgman of Hamline College is supplying until a pastor shall be secured.—*Pilgrim.* Rev. C. B. Moody is beginning his seventh year with this church, which is thoroughly united. The Sunday school is outgrowing the capac-

ity of the building.—*Bethany*, under the leadership of Rev. S. G. Updike, is doing a promising work in a needy section.

ST. PAUL.—*Park.* The pastorate of Rev. Alexander McGregor is opening favorably, and all departments show increased interest.—*Plymouth.* Last Sunday the pastor, Rev. G. E. Soper, preached a helpful sermon before the Odd Fellows, present on invitation.—*Bethany.* Rev. W. W. Newell, who comes from Duluth to this church, finds the people eager for work, and already new lines of service are well formulated.

AUSTIN.—Rev. C. E. Wright, D. D., has resigned the pastorate, after nearly twenty-four years of service, on account of severe throat trouble. He is now in Rochester, N. Y., and his wife is seriously ill. His farewell sermon will be read by another May 1, as he is yet unable to undertake public speaking. All this causes great sorrow in the church.

FOSSTON.—In connection with the extension of the railroad east of this place three or four new towns are being established, in which it is hoped that churches can be planted. This increases the possibilities of Rev. C. F. Blomquist's large field.

Nebraska

HILDETH.—An important conference was held, April 15, to consider the question of the union of this church with that at Upland so as to secure an additional minister for the region. The stringency of the times made so large combinations necessary that Upland has been left pastorless. Superintendent Bross attended the meeting and after full consideration it was decided that not enough could yet be raised on either field to increase the working force. Hildreth continues the former arrangement, uniting with Wilcox and Freewater in engaging Rev. O. E. Ticknor for another year. The next meeting of the local association will be held at Hildreth.

MCCOOK.—Rev. W. J. Turner has been warmly received as pastor. Preparations for the new parsonage are going forward and Mr. Turner's family will remain in New York State until it is ready for their reception.—*German.* Rev. W. F. Vogt has a wide field, including one church in the north of Hitchcock County and another in Hayes County. He is much esteemed in this vicinity, outside his own church. The church at McCook is strengthening in all its interests.

RIVERTON.—Emphasis has been placed for some time upon the evening service with special reference to enlisting the young people. The pastor's wife, an accomplished writer, has been of great service in interesting them in various departments of church work.

PALISADE AND EUREKA.—Rev. J. H. Bittel's pastorate opens with interest. Though long pastorless, these churches have efficiently maintained both Sunday schools and now rejoice at having a leader.

North Dakota

DICKINSON.—Since the coming of Rev. U. G. Rich a troublesome debt covering several years has been provided for. The S. S. membership is the largest in its history.

CRAWY.—A Sunday school has been organized in an out-district and services will be held there under the auspices of the home church.

CANDO.—In addition to work at this point Rev. C. A. Mack holds regular services at Bisbee, a new town 13 miles north.

PACIFIC COAST

California

SAN FRANCISCO.—*First.* The Easter offering for home missions brought the gifts from all departments for this object up to \$1,300.

OAKLAND.—*Pilgrim* has received 43 new members during the year, increasing the roll 30 per cent. Rev. J. R. Knodell is pastor.

La Canada celebrated Patriots' Day by dedicating a new house of worship free of debt.

Oregon

ASTORIA, after a long struggle, is out of debt. This is the oldest town of American settlement on the Pacific coast, having been named April 12, 1811, and the spot where Yankees first planted their feet in the disputed territory of Oregon with a view to permanent settlement.

CONDON, pastorless for many months, is now in charge of Rev. W. H. Burr and the people are greatly encouraged. A parsonage will soon be built, most of the funds being already in hand.

FOREST GROVE.—Passion Week was observed for the first time in the history of the church. The pastor, Rev. Austin Rice, preached every night.

A young people's society of 16 members was recently organized at Scappoose.—New pews at Eugene, with other improvements, render the Congregational house of worship the most attractive in the city.

WEEKLY REGISTER

- alls**
- BARNES, John R., formerly of Woodburn, Ill., to Emington. Accepts.
- BRIKES, Walter A., to the permanent pastorate at Hudson, Mich., where he has served for four years. Accepts.
- BROWN, Henry C., Bible Normal College, Springfield, to be Bible school supt. and pastor's assistant at Old South Ch., Worcester. Accepts.
- BURNABY, Sidney A., to permanent pastorate at Canaan, Ct. Accepts.
- BUSH, Fred W., recently of Port Huron, Mich., to Hopkins Station and Hilliards. Accepts.
- DICK, Sam'l M., First Ch., Lowell, Mass., returns to the Methuists and accepts call to Providence, R. I.
- EVANS, John C., Chicago Sem., to Peconic, Ill. Accepts.
- GARVER, Leonard J., Grass Valley, Cal., to Hayward. Accepts.
- HALSALL, Evan, to return to Buchanan, Edmunds and Pingree, N. D. Accepts.
- HARRIS, Clarence J., Colchester, Vt., to Putney. Accepts.
- HARWOOD, Thos. W., Bangor Sem., to Garland, Me., for a year from June 1. Accepts.
- KEENE, Allen A., formerly of DePere, Wis., to the Ashbury Ave. Ch., Evanston, Ill. Accepts.
- KEYER, Calvin, Concord, Mass., to Goshen. Accepts.
- KIMBALL, Lucien C., to supply at Canterbury, N. H., for six months.
- KLOPF, John J., Bethany Ch., Chicago, Ill., to Stanton, Neb. Accepts.
- OTIS, Jona. T., Mulliken, Mich., to Grand Junction. Accepts.
- PLUM, Albert H., Jr., Boston, to Albany, Me., for six months. Accepts.
- PRETTISS, Wm. C., Hartford Sem., to Poquonock, Ct. Accepts.
- PUTNAM, Daniel E., Bangor Sem., to Bakersfield, Vt. Accepts.
- SAUNDERS, Eben E., Dwight, N. D., to Oberon. Accepts.
- SPITTELL, J., Toronto, Can., to Worthington, S. D. Accepts.
- WALL, Arthur A., Central Lake and Ellsworth, Mich., to Old Mission. Accepts.
- WOOD, Edwin A., Ipswich and Powell, S. D., accepts call to Garvin and Custer, Minn.
- WRIGHT, Francis, Glyndon, Minn., to Campbell and Tintab. Accepts.

Ordinations and installations

- BONFILL, Ellsworth, & Paterson, N. J. Address, Rev. F. J. Goodwin; other parts, Rev. Messrs. C. L. Goodrich, W. A. Rice, D. D., J. A. Chamberlin, Ph. D., H. S. Bliss and C. D. Shaw, D. D.
- PK, Jacob, Rev. E. K. Grand Rapids, Mich. Parts were taken by Rev. Messrs. D. F. Bradley, D. D., and F. G. Blanchard.
- OWEN, T. Newton, i. Bristol, R. I., April 28. Sermon, Rev. N. H. Virgin, D. D., Prime St., Nashua. J. J. Woolley and J. G. McClelland.
- REID, John H., i. Mellow's Falls, Vt., April 26. Sermon, Rev. David C. Reid, his brother; other parts by Rev. Messrs. Henry L. Ballou, Archibald McCord, Charles O. Day, Charles H. Merrill and George F. Chapin.

Resignations

- CHAPIN, Chas. H., New Paynesville, Minn.
- FERRIS, Seymour C., Pilgrim Ch., Buffalo, N. Y.
- GARVER, Leonard J., Grass Valley, Cal.
- GUNN, W. T., Cowasville, Que.
- HURLEBUT, Wm. H., Northport, Mich.
- JONES, Lewis J., Clearwater and Hasty, Minn.
- LYONS, Ed C., Appleton, Minn.
- SKINNER, David E., Primghar, Io.
- TODD, John W., Montevideo, Minn.
- WRIGHT, Cassius E., Austin, Minn.
- YOUNG, Harry W., Mississippi Ave. Ch., Portland, Ore., to take effect June 1.

Dismissions

- JONES, David E., Broad Brook, Ct.

Churches Organized

- BEULAH, S. D., 21 April, 13 members.
- INDIANAPOLIS, Ind., Church of the Covenant, org. and rec. 27 April, 136 members.

Miscellaneous

- ARMES, A. Herbert, recently resigned at Warner, N. H., has removed to 371 Maine St., Nashua.
- CUTLER, Walter A., of Chenoa, Ill., has accepted both his calls—to Sylvania, O., and to an independent ch. in Toledo.
- HARWELL, J. H., of the M. E. Alabama Conference has been received into the Springfield (Mo.) Association, and will supply for a time at Siloam Springs, Ark.
- JONES, David E., who has recently resigned at Broad Brook, Ct., after a pastorate of nearly twelve years, was tendered by his people, April 20, a farewell reception and a purse of \$70.
- OAKLEY, Jas., and his family were given a farewell reception, Apr. 20, by the church in Zumbrota, Minn. Speeches appreciative of their labors during the past four and a half years, with substantial and generous gifts, were delightful features.
- SMITH, Sam'l G., pastor of People's Ch., St. Paul, will supply Westminster Chapel, London, for six weeks the coming summer.
- THOMPSON, R. M., of Fayetteville, Ark., is supplying the church at Rogers.

ACCESSIONS TO THE CHURCHES

	Conf. Tot.		Conf. Tot.
CONNECTICUT			
Broad Brook,	4	Medfield,	3 3
New Haven, Taylor	1	Pittsford, North,	1 6
Memorial,	9 12	Somerville, High-	
United,	10 23	land,	10 10
MASSACHUSETTS			
Bedford,	2 5	Springfield, St.	5 5
Boston, Berkeley		John's,	
Temple,	5 11	OTHER CHURCHES	
Boylston,	3 5	Bellows Falls, Vt.,	24 27
Central, Dorches-		Bennington, N. H.,	1 5
ter,	1 5	Grandin, Mo.,	— 20
Highland,	3 3	Grand Rapids, Mich.,	
Maverick,	14 16	Smith Memorial,	— 3
Old South,	3 5	Indianapolis, Ind.,	
Phillips,	3 5	Church of the	
Pilgrim,	2 7	Covenant,	46 136
Second, Dorchester,	3 4	Montreal, Can., Zion	
Shawmut,	1 6	Ch.,	19 25
Union,	2 5	New York, N. Y.,	
Walnut Ave.,	2 4	Pilgrim,	3 4
Brookline, Porter,	1 3	Painesville, O., First, 20	23
Brookline, Leyden,	— 8	Rockford, Ill.,	— 18
Brucet, Central,	— 8	Churches with less	
Fall River, Central,	— 14	than three,	0 9

Conf. 224; Tot. 453.
Total since Jan. 1. Conf., 6,154; Tot., 11,361.

WHO HAS THE OLDEST SEWING MACHINE?—The advertisement with the above caption is familiar to most of our readers. It appeared in our columns in January and February of this year as part of the yearly advertising plan of The Singer Manufacturing Co., and the results have been of such a phenomenal nature that a few words regarding them may prove of interest. Before March 1 two hundred and six thousand, seven hundred and fifteen (206,715) applications were received that complied with the conditions of the offer. There were also received too late for consideration some ten thousand more, making a total number of replies at this writing of over 216,000 postals. In selecting the 100 oldest, the age of each machine was computed from the year it was made, as shown by its factory number or other conclusive evidence. More than one-half of these old machines were Singers. About 50,000 of these old machines were less than 20 years old; nearly 140,000 were between 20 and 30 years old; some 36,000 were between 30 and 40 years old; more than 2,000 were over 40 years old, while the remainder lacked sufficient information to determine the age. It will be seen that over two thousand are reported as forty years old and over, and it would seem at first thought that the selection of the 100 oldest would be a simple matter of comparison. On the contrary, most of the machines of this class have been personally examined by agents of the company to determine accurately the age before an award was made. To every one of the 216,000 competitors has been mailed a circular giving the names of the one hundred successful contestants and all the other results of the plan—incidentally something as to the good qualities of the Singer Machine. The Singer Manufacturing Company are pioneers in the business of manufacturing, dealing direct with the customers, keeping up to date in all branches of their business; their over 50 years of straightforward dealings with all has established a reputation equaled by few mercantile houses.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL

BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.



ODD BUREAUX.

We have just received a complete collection of Bureaux, made in all sizes and styles of finish, to accompany Brass and White Iron Bedsteads.

For the tubular Cottage Bedstead in white iron we have an Ash Bureau, which admirably matches it, at only \$6.75.

For the Architectural Bedstead in white iron, with trimmings of burnished brass, we have a Bureau at \$10, or a Cheval Dressing Bureau (with full-length adjustable Cheval glass) at only \$11.50.

For the Brass Bedstead itself we have as many as forty different patterns of Bureaux, advancing in a graded scale of adornment and price to harmonize with the style of the Bedstead.

We can also supply a Washstand to match any bureau at trifling cost.

PAINÉ FURNITURE CO.,
RUGS, DRAPERIES AND FURNITURE,
48 CANAL ST., BOSTON.

In Spring Time

The Physical System Needs the Help of Medicine

Hood's Sarsaparilla Is America's Greatest Spring Medicine

Because it cures all blood diseases promptly and permanently when other preparations fail to do any good. The worst cases of scrofula, salt rheum, blood poison, and all humors, boils, pimples, and eruptions yield to its power. It cures dyspepsia, catarrh, rheumatism, malaria, that tired feeling. It builds up the debilitated system after serious illness. It creates an appetite, strengthens the nerves, and tones up every function of the body.

A Minister's Experience.

"I was run down in health, owing to overwork, and could not eat or sleep. When morning came I did not feel rested, and it seemed a burden to me to keep about. Some days I was almost prostrated with that tired feeling. I finally procured a bottle of Hood's Sarsaparilla, and after taking it I felt so much better that I continued its use until I had taken five or six bottles. I could then eat and sleep well, and the dull feeling had passed away. I now recommend Hood's Sarsaparilla to every one I hear complaining of that tired feeling." W. S. LONG, pastor German Baptist Church, Tyrone, Penn. Remember

Hood's Sarsaparilla

Is America's Greatest Medicine. Sold by all druggists. \$1; six for \$5. Get only Hood's.

Hood's Pills cure liver ill's; easy to take, easy to operate. 25c.

DROPSY

TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousands cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 16 Days Treatment Free by mail. Dr. H. H. Green's Sons, Specialists ATLANTA GA.

SEASIDE COTTAGE FOR SALE

at Old Orchard Beach, Maine. Grounds full width of block; ocean front; graded above all tides; best neighborhood; fine view of ocean and of full width of beach, entire length; tennis court; 11 good rooms, large cellar, etc. Address CHARLES B. HAWKES, 51 Chambers St., New York.

The Business Outlook

If anything, the general trade movement of the country shows a slight improvement. As the days elapse, it becomes more and more evident that we have little to fear from the Spaniards. The stock market has ruled really strong, and the more confident tone of the security markets soon became reflected in an easy tendency in the matter of money rates. Lenders of funds are consequently seeking good loans with more eagerness than was the case a week or ten days ago. However, the demand for money is not extensive, and bankers do not look for any real squeeze in rates. The Government war loan is expected to go through without causing any disturbance in the money market.

Perhaps the most notable feature in the general trade situation is the unanimity with which prices for leading commodities have been marked up. These advances cover, not only food products, but widely differing articles as well. Ocean transportation has naturally played an important part in influencing the marking up process, the effect on values being greatest where ocean transportation seemed most likely to be interfered with as a result of the war with Spain. Wheat has scored a big advance, due largely to the foreign demand, which has developed some very peculiar characteristics. Flour has suffered a signal appreciation, as have also pork and beef products. Likewise groceries have been active at advancing prices.

In iron and steel new business is rather slow, with the exception of steel plates, which have scored a sharp advance as a result of the war. The prospects, indeed, are for great activity in the ship-building industry for some time to come. Coal freight rates have fluctuated violently from Norfolk, Newport News, Baltimore, Philadelphia and New York. Negotiations have been in progress to restrict the output of pig iron, which for some time has been at the maximum, and this circumstance has been an element of strength in the pig iron market. Bank clearings last week showed a slight falling off from the previous week, aggregating \$1,093,000,000, a decrease of 1.7 per cent. when compared with the previous week, but an increase of twenty-eight per cent. over the corresponding week of last year. The crop conditions throughout the country are of the most gratifying description.

Home Missionary Fund

A Friend, Norwich, Ct. \$2.00
Miss King, Providence. 2.00
A Friend, Pelham, N. H. 2.00

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HYDE—In Newton, May 2, Hon. James F. C. Hyde, one of the foremost citizens, the first mayor and an original member of the Newton Highlands Church.

JEFFERSON—In Cambridge, O., Apr. 27, the father of Rev. C. E. Jefferson of New York.

LITTLE—In Glen Ridge, N. J., Apr. 25, Ralph Wilson, only son of William A. and Charlotte Little, aged 7 yrs., 10 mos., 2 dys.

PHELPS—In Northampton, Apr. 28, Augusta Phelps, last child of Deacon Timothy A. Phelps of Chesterfield, aged 68 yrs. Burial in South Deerfield.

ROGERS—In Mattapoisett, Apr. 20, Sarah Snow, widow of William B. Rogers, aged 78 yrs., 21 dys. Our Heavenly Father has taken to the home beyond one of the saints of this earth. She welcomed the summons.

STONE—In Candia, N. H., Apr. 19, at the home of her daughter, Mrs. J. P. French, Mrs. Betsey C. Stone, aged 86 yrs.

TOWLE—In Andover, Apr. 25, Dr. Nathaniel C. Towle, a graduate of Bowdoin Medical College, 1830; appointed by President Lincoln first register of deeds of District of Columbia, father of the late George Makepeace Towle, aged 92 yrs.

REV. SAMUEL EVELAND

The death of Rev. Samuel Eveland, pastor of the church at Petersburg, Neb., removes a true and devoted man. He was graduated from Illinois College at Jacksonville, 1881, and from Chicago Seminary, 1884. His principal pastorate was at Reinbeck, Io., where he is still much beloved. He was one year at Alinsworth, Neb., and had just removed to his new field when he was attacked with appendicitis. He was buried at Jacksonville, Ill. He was a man of sterling worth, of self denial and Christian heroism.

JOHN CUTHBERT JOHNSON

In Weymouth, on Palm Sunday, was buried, at the age of twenty-three, a young man of rare personal qualities. He had proved by his six months' teaching in the Wey-

mouth North High School the words of one of his Amherst professors: "He has the highest aims in life, and with his indomitable will power a gentleness and kindness of spirit that will win as well as hold to him the devotion of his pupils." He graduated at the Quincy and English High Schools in Boston, and from Amherst last June. In school, as in college, he showed himself a "thoughtful, careful student," loyal, conscientious, indefatigable and possessed of sterling Christian character.

A FURNITURE FACT.—Scores of our readers have a brass or tubular iron bedstead in the house and have no bureau to match it. We give them a hint today which they may be glad to avail of. There is one store in Boston which makes a specialty of odd bureaux to match brass and iron beds. These bureaux are specially made in appropriate designs, and are very inexpensive. They can always be found at the Paine furniture warerooms on Canal Street.

We are pleased to announce that W. A. Wilde & Co., the well known book publishers, have just moved from 25 Bromfield St. to the fine new Walker Building, 110 Boylston St., Boston. The Messrs. Wilde & Co. have already established a leading position in the trade, especially in Sunday school publications, and we are assured will, with these increased facilities, and ever abundant capital, take another stride forward, to the mutual profit of their thousands of customers and themselves.

All the Nutriment

In the *Wheat Berry* is retained, only the outer woody husk being removed in the manufacture of the Fine Flour of the Entire Wheat as ground by the Franklin Mills Co., Lockport, N. Y. The greatest health food in the world. Superior to Graham Flour or Wheat meal.

If your grocer does not keep it, send us his name and your order—we will see that you are supplied.

The genuine made only by the Franklin Mills Co., Lockport, N. Y. Illustrated booklet mailed free.

WHOLE WHEAT FLOUR

Prevents and relieves Constipation and Liver troubles. An appetizing, nutritious Family Flour, for Bread, Gems, Griddle Cakes, etc. Unrivalled in America or Europe. Pamphlet and Sample Free. Ask dealers or write to Farwell & Phinney, Watertown, N. Y.

'I TELL YOU WHAT SIS, WILLOW CALE'

SHOES WITH COIN & TAG ATTACHED, BEAT THE BAND FOR STYLE & COMFORT!

WHITE BROS. & CO. BOSTON, MASS.

Double Value

The wastes others have in scattering their energies over half a dozen models we save to you by making but one model of the wonderful '88

Waverley

Bicycles \$50

Write for the Waverley Catalogue.

Indiana Bicycle Co., Indianapolis, Ind.

EARN A BICYCLE!

By selling Baker's Teas among your neighbors, a total of 100 lbs. for Bicycle; 50 lbs. Waltham Gold Watch; 25 lbs. Silver Watch; 10 lbs. Crescent Camera or Gold Ring. Express prepaid. Write for Catalogue, Order Sheet, &c.

W. G. BAKER, Dept. 18, Springfield, Mass.

TIMELY

Congregationalist

Leaflets

1. Planning.
2. Young Men in Politics.
3. Somebody Is Wasting.
4. Renewal of Good Citizenship.
5. Renewal of Good Citizenship.

5 cts. each; 100 copies, \$2.00.

THE CONGREGATIONALIST, Boston, Mass.

VICI Leather Dressing

Lengthens the life of leather—acts as a preservative as well as a polish. Keeps a new shoe from looking old—makes an old shoe look new. The result of many years' study of leather peculiarities. For men's, women's, and children's shoes. Sold by all dealers. Made by the makers of the famous Vici Kid, famous for its durability and softness wherever shoes are worn.

An illustrated book about the wear and care of shoes mailed free.

Robert H. Foerderer, Philadelphia, Pa.

Dr. Gordon at Yale

HIS OPINION OF CHALMERS

Dr. George A. Gordon's annual visit to Yale is an event of interest to both academic and theological students. Sunday, April 24, he preached at Battell Chapel an inspiring patriotic sermon on Heroes, and in the evening spoke in Dwight Hall on Hospitality Towards Christ. On Monday evening he lectured on Thomas Chalmers to the theological students, under the auspices of the Leonard Bacon Club.

Education, said Dr. Gordon, consists largely in the number, nobility and vitality of our intellectual friendships. We ought to get acquainted with the leading minds of the world. Every man should have some few immortal spirits to inspire and guide him. Although Thomas Chalmers cannot be said to belong to the immortals, he still has vitality. He belongs to the ranks of the great cosmopolitans. His intellectual awakening came through the study of mathematics. His passion was science. He viewed the universe as a great complex of matter, all under inexorable law. He was a warm admirer of Edwards on the Will, the meaning of which he saw when he read it at seventeen years of age. Its chief significance for him lay in its exaltation of God. He held to Edwards all his life, although he did not follow him in all his conclusions. He saw the exaltation of God, but conceived of it as working through humanity. Butler also exerted a powerful influence on him.

As with all great spirits, there came a final crisis in his life. He had been seeking a pure and heavenly morality. His was a genuine quest for righteousness like that of Paul. At first he was simply a moralist as distinguished from being a disciple of Christ. The change came: (1) through his sense of failure; (2) through the death of a brother in battle, who met death in grace and peace; (3) through sickness, when all the great subjects of life came up for investigation and readjudication.

Through those experiences he came to understand the gospel of Christ, to utter it, to live it, to preach it, to carry it into society. His moral aspirations, impossible from the point of view of the moralist and leaving him desolate, became possible through the gospel. He ceased to be a mere moralist and became a religionist. The previously impossible became progressively possible. He never let go the infinite and absolute moral ideal. It became possible through the gospel. It is impossible, said Dr. Gordon, for a man to preach the gospel unless he has gone through some such experience as this. First the ideal, then failure, then hope through the gospel. The world has nothing but scorn for us if we have not a gospel of life, truth, duty and power.

Chalmers was the greatest preacher that Scotland ever produced. He shook cities not only by eloquence but by a sense of God. He was "wonderfully true and tender," as Carlyle has described him. Speaking of his sermons, Carlyle says they were "the triumphant onrush of one idea with its satellites and supporters." He was more than a preacher. He did a great parochial work in a parish of 11,000 souls, in a community where there were no secular nor Sunday schools. He knew the whole parish. He elevated the poor. The social problem, said Dr. Gordon, is insoluble to the Pharisees, the priest and the Levite, but not to the Good Samaritan. Chalmers did a large church extension work. He also took part in the disruption movement. He was a political economist, a moralist, a theologian, a social reformer, a preacher and an ecclesiastical statesman. He was least distinguished as a theologian. Great as he was in all these fields, the man was loveliest of all. C. S. M.

For Over-Indulgence

Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.

The Wanamaker Store.

Concerning Values in General

We shall have a great many special things to tell about during the next few weeks, and it may be well to have some matters perfectly understood between us.

It's a hard thing to fully appreciate a bargain without seeing the goods. About the only standard of judgment you have is the reduction from the "regular price." But there is probably no phrase in all advertising so much abused as that. It is so easy to tack on a few cents or dollars to the regular figures, and then announce the reduction with a flourish of trumpets. Exaggeration is so easy that the truthful advertisement sometimes sounds commonplace. And what we want you to understand (if you do not already understand it) is that our news stories are written *literally and truthfully*.

When we say "Half Price," we mean one-half the figures at which we ourselves would sell the goods under ordinary conditions. "Regular price" is our own regular price.

Now we'd like you to send to us for practical examples of this policy. We are selling Silks (50c. to \$1.00 a yard), Dress Goods, and Handkerchiefs at figures much below the regular prices.

We are selling Upholstery Goods, and especially Lace Curtains, at figures very much less than regular; but you must be quick to get any.

We have some below-the-usual figures on Wash Wrappers, Ribbons and Hosiery, which it would pay you to investigate.

Write us about your needs. Samples cost only the price of a post-card.

JOHN WANAMAKER

Broadway

Section 209

New York

(Please address exactly as above)

Increase the Product of Your Cows

BY USING THE

IMPROVED U. S. CREAM SEPARATOR

It is Unequalled for Getting the Cream.

Beats all Others.

LYNDONVILLE, VT., Nov. 25, 1897.

As a skimmer, the Improved U. S. beats anything I ever tested.

W. I. POWERS, Mgr. Speedwell Farms.

Merest Trace of Butter-Fat.

ALBION, ME., Aug. 22, 1897.

The Improved U. S. is a dandy. Its work is very near perfection, leaving but the merest trace of butter-fat in the skim-milk.

OTIS MEADER,

Dairy Editor, *Turf, Farm and Home*.

Product Increased and Quality Improved.

MAPLE GROVE FARM,

CUMBERLAND CENTRE, ME., Jan. 28, 1898.

Since we have been using the Improved U. S. Separator, we are confident we have largely increased the product of our cows, besides making a better quality of butter.

FRED. P. BLANCHARD.

50 Per Cent. More with the U. S.

EAST SHOREHAM, VT., March 12, 1898.

The Improved U. S. Separator skims to a trace, and puts the product of our dairy in such shape that we have realized 50 per cent. more from our cows this winter than ever before.

GEORGE THOMAS.

2 Quarts Cream from 10 Gallons Skimmed Milk.

DANVILLE, PA., March 18, 1898.

We took 10 gallons of milk that had stood in pans 48 hours and had been skimmed, heated it to the proper temperature, and took 2 quarts of cream out of it with the Improved U. S. Separator after getting all we could by raising the cream in pans.

GEORGE B. KASE.

Send for Catalogues containing hundreds of testimonials like the above.

VERMONT FARM MACHINE COMPANY, Bellows Falls, VT.



Juvenile Jokes

Little Barbara, on seeing a dish of lemon jelly placed upon the table, exclaimed, "O, mamma, see how nervous that jelly is!"—*Youth's Companion*.

Teacher: "Why is it that the inhabitants of the south are large and the Eskimo so very small?"

Johnnie: "Because heat expands and cold contracts."

HE WAS GROWN UP

A little fellow went into a shop some days ago to buy a pair of gloves. The shopman stared at the juvenile customer, and asked him what size he took. The youngster promptly informed him. "Do you want kid gloves, my boy?" asked the shopman. "Kid gloves!" ejaculated his customer, "I'm not a kid now. I want 'grown-up' ones."

NAMING THE BABY

Visitor: "What! He is three months old and you have not named him yet?"

Mrs. Wheeler: "No; you see it's this way: I want to name him after my bicycle and John insists on naming him after his. I guess we will have to compromise and name him after the wheel mother rides."—*Puck*.

INCONSISTENT

Teacher: "Which animal is satisfied with the least amount of nourishment?"

Charlie: "The moth."

Teacher: "The moth, O no. The moth is a most voracious animal."

Charlie: "But it only eats holes."—*Indian Witness*.

CHARACTERISTIC OF THE SMALL BOY

"Papa, don't fishes have legs?"

"They do not," answered papa.

"Why don't they, papa?"

"Because fishes swim and don't require legs."

The small boy was silent for a few minutes and papa forgot about the questions. Then he said: "Papa, ducks have legs, don't they?"

"Yes."

"Then why don't fishes have legs if ducks do, or why don't ducks not have legs if fishes don't?"

Papa gave it up.—*Sunday Afternoon*.

THOSE UNTRAINED MINISTERS

Donald, aged four, climbed into the minister's big chair, folded his hands and began: "Please, I'd like to know how souls get up to God." The dominie, a little embarrassed: "I'm afraid I can't explain it, Donald." "Well," with a sigh, "how do angels get fivers?" The dominie, obviously puzzled: "I don't think I can tell you." Donald, reproachfully, as he slid from the chair: "I sh'd fink ministers would study vare Bibles!"

BENEFITS OF CHRISTIAN SCIENCE

"What's the matter, Johnnie, you seem to be feeling good?" asked one of his father's neighbors.

"Great! We got Christian Science over t' our house," said the boy, as he munched one doughnut and waved a second in the air.

"Christian Science? What do you mean?" inquired the puzzled neighbor.

"It's just immense!" cried the boy. "Best thing that ever happened. It's just the boss, I tell you!"

"I have heard that it sometimes did wonders," observed the neighbor, "but I didn't suppose boys knew much about it. Has it benefited you, Johnnie?"

"Benefited me!" echoed Johnnie. "You just bet it has! It's great! When you're Christian Science, you know, you ain't never sick. Benefited me? I should say it had. I kin slosh around in the snow all day now and eat fourteen doughnuts and ma never says a word, fer I can't be sick—see? I just can't be sick!"—*Harper's Bazar*.

VIRTUE UNREWARDED

A little girl who had mastered her catechism confessed herself disappointed "because," she

said, "though I obey the Fifth Commandment and honor my papa and mamma, yet my days are not a bit longer in the land, because I am put to bed at seven o'clock."—*Canadian Congregationalist*.

Important Meetings to Come

National Conference Charities and Correction, New York city, May 18-25.

Woman's Board of Missions, semiannual meeting, Union Church, Worcester, Mass., May 26.

Congregational Home Missionary Society, Cleveland, June 7-9.

International Missionary Union, Clifton Springs, N. Y., June 8-14.

World's Y. W. C. A. Conference, London, June 14-18.

Y. M. C. A. Encampment, Northfield, Mass., June 30-Sept. 1.

World's Student Conference, Northfield, Mass., July 1-10.

World's Sunday School Convention, London, July 11-15.

Chautauqua Assembly, Chautauqua, N. Y., July 5-Aug. 27.

Y. P. S. C. E. Convention, Nashville, Tenn., July 6-11.

International Conference World's Y. M. C. A., Basle, Switzerland, July 6-10.

National Council, Portland, Ore., July 7-13.

National Educational Association, Washington, D. C., July 12.

Y. W. C. A. Conference, Northfield, Mass., July 13-22.

New England Chautauqua, Lakeview, Mass, July 18-28.

Christian Workers General Conference, Northfield, Mass., July 29-Aug. 18.

American Association for the Advancement of Science (50th anniversary), Boston, Aug. 22-27.

THE need of a good spring medicine is almost universal, and Hood's Sarsaparilla exactly meets this need. Be sure to get Hood's.

THE PEERLESS DENTIFRICE



Rubifoam

FOR THE TEETH

Absolutely free from all injurious substances. Perfect in fragrance and delicacy.

Popular price, 25 cents. Send 2c. stamp for sample vial. E. W. HOTT & Co., Lowell, Mass.

WATCH AND CHAIN FOR ONE DAY'S WORK



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1/4 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required. **BLAINE CO., Box 3, Concord Junction, Mass.**



PARKER'S HAIR BALSAM
Cures and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and \$1.00 at Druggists.

BRIGHT'S DISEASE HOT BUFFALO LITHIA WATER

Rescues a Patient well nigh in Extremis.

Statement of Dr. A. M. PAINE, of WOONSOCKET, R. I.

"The almost specific power of **BUFFALO LITHIA WATER**, whether drank hot or cold, according to the indications in the thoroughly established Uric Acid Diathesis as manifested in Gout, Dyspepsia, or Bright's Disease, has been fully demonstrated in many cases under my care, but in none more clearly and positively than that of Mrs. E. K. Handy, of Manville, R. I., at whose request I make this statement. She came under my care after having been for two years in declining health, apparently in an advanced stage of chronic Bright's Disease of the Kidneys. She was exceedingly pallid, with marked puffiness under the eyes, considerable swelling of the ankles at night, a general emaciation, evident Dyspeptic symptoms attended with nausea and occasional vomiting. Her failing strength, paroxysms of difficult breathing after slight exertion, her intensely violent headaches, besides various other Uremic phenomena, excited my gravest apprehension. Analysis of the urine, both chemical and microscopic, revealed the presence of an exceptionally large amount of albumen, fully one-half, of the urine in bulk, an abundance of large and small casts of Hyaline form, with wasted Epithelial cells, occasional blood casts, and a very marked reduction of normal solids. The case was one that in every way called for an exceedingly gloomy prognosis. She was put exclusively upon large draughts of hot **BUFFALO LITHIA WATER**. A decided change for the better was soon evident, and this improvement continued, with but few interruptions, until a permanent cure was effected. After a lapse of several years, Mrs. Handy continues in fine health."

BUFFALO LITHIA WATER

is for sale by Grocers and Druggists generally. Pamphlets on application.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

Spring open for guests from June 15th to October 1st.

From Canada

Canada Stands With the United States

On Sunday evening, April 24, an Anglo-American service was held in the Congregational church of Stratford, when the pastor, Rev. G. T. Carr, and the United States consul, Mr. A. G. Sayfert, gave excellent addresses on The American-Spanish War and the Gospel of Peace. Two young women sang America and the audience sang God Save the Queen. The following resolution, which was carried most enthusiastically by the large audience which thronged the building, may be taken as a fair indication of Canadian feeling over the war situation:

Resolved, That in harmony with the prevailing sentiment of the people, the press, and the Parliament of England, we, residents of the city of Stratford, Ont., assembled for public worship, hereby express our warmest sympathy with the President and people of the United States in their righteous war for the deliverance of Cuba from the tyranny and cruelty of Spain. We pray that the just God of battles may grant success to the United States army and navy, and that soon the angels' song of peace and the Cubans' shout of liberty may be heard instead of the noise of battle.

Congregational Visitors

Prominent Congregationalists have lately visited Montreal and Toronto. The first was Prof. Graham Taylor of Chicago, whose few days in these cities were occupied with two to five addresses each day, to the profit of all who heard him. The second, Mr. George Fowlds, chairman of the Congregational Union of New Zealand, spoke with much interest in both cities on the practical results of social reform in that colony and incidentally referred to the beneficial influence of Congregationalism upon the great questions of the day. The third was Rev. H. A. Stimson, D. D., of New York, whose visit was in connection with the closing of the year's studies in Montreal College. Now expectation is high over the coming of Rev. Lyman Abbott, D. D., who is to lecture in Toronto, April 27, on Evolution and Religion.

The College Closing

The exercises of the college at Montreal were of special interest, inasmuch as they marked the conclusion of the first year under Principal George. Mr. J. R. Dougall, presiding, referred to the successful work of the session. Dr. George spoke of the encouraging prospects of enlarging the endowment fund and the resulting benefits. The address of the evening was delivered by Dr. Stimson, who made an able plea for power in the ministry as it touched the mind, the heart, the soul and, above all, the personality of the preacher. Principal Petersen of McGill Uni-

versity also briefly addressed the gathering, taking advantage of the occasion as his first opportunity to publicly welcome Dr. George to the city.

Toronto District Association

The regular quarterly meeting of this body was held at Olivet Church, Toronto, April 5, and though the afternoon attendance was disappointing the evening meeting was large. The reports of the churches as far as given were encouraging, and were followed by a presentation of Home Missions by the president, Mr. H. O'Hara; Foreign Missions by Rev. T. B. Hyde; the *Canadian Congregationalist* by Mr. J. C. Copp; and the Coming Annual Union at Toronto by the writer. The platform addresses in the evening by Mr. O'Hara on the Principles of Congregationalism, Rev. George Extence on The Message of the Preacher to the People and Rev. C. A. Woolsey on The Witness of Congregationalism were heard by an interested audience. The formation of a city club was one of the special discussions in the interim between the afternoon and evening meetings.

The Quebec Gathering

The semiannual meeting of the Quebec Association was held at Zion Church, Montreal, April 11, 12, when Rev. D. S. Hamilton presided over a successful gathering. Our Crucial Points formed a general topic for the discussion of denominational interests, when Mr. Charles Cushing dealt with Home Needs, Principal George with College Claims and Rev. E. M. Hill with the Foreign Field. A paper on Congregationalism in Quebec, by Rev. F. J. Day of Sherbrooke, was a valuable contribution to the meeting. The hour when the pulpit and pew exchanged practical views was found to be helpful, as was the one of which the Women's Board took charge. The subject of the platform meeting was the Life of the Church, when Rev. G. H. Craik spoke on the social, Rev. Churchill Moore the spiritual and Rev. Professor Warriner the intellectual aspects of this life. The satisfactory responses from the churches, the presence of Rev. William McIntosh of Ottawa, and for a short time of Rev. Dr. Stimson of New York, and the earnest discussions by Rev. Messrs. Thomas Hall, W. T. Gunn, Robert Hopkin, G. E. Read, R. G. Watt and Messrs. C. R. Blook, S. P. Leet, C. T. Williams, J. M. M. Duff and others all contributed to the success of the association.

The Western Meeting

The half-yearly gathering of the Western Association convened at Woodstock, April 12, 13, and spent two days over an interesting and profitable program under the presidency of Rev. W. H. Watson of Hamilton. The district secretaries sounded a cheerful note from the field, and the different institutions of the churches were presented by Rev. Messrs. C. E. Bolton, M. Kelly, J. W. Pedley and the writer, who spoke, respectively, on Foreign Missions, The College, Home Missions, and the *Canadian Congregationalist*. The study of Congregational history was introduced by Rev. A. F. McGregor. Rev. W. J. Hindley told of the progress of this study among the Christian Endeavor Societies, and presented a banner to the Scotland society, which had taken the prize in the written competition. The C. E. rally was under the direction of Rev. A. F. Pollock, and the social hour in charge of Rev. A. F. McGregor, when addresses were given by Rev. Messrs. Silcox, Pedley, Morton, Kelly and Dr. Hindley, president of Ridgeville College, United States. The two evening meetings were well attended, the first being devoted to the association sermon by Rev. John Scholfield of Brantford. On the second evening a platform meeting was held, at which Rev. H. E. Mason of Wingham spoke on Systematic Giving, Rev. J. P. Gerrie on the distinctive work of Congregationalism in Canada, and President Hindley of Ridgeville College on The Anointing of David, or a Plea for the Young Man.

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